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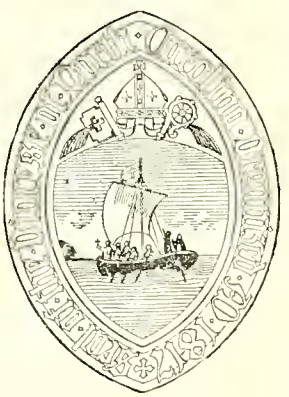
# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., MARCH, 1923 No. 1

*Published in the Interest of the Diocese of North Carolina*



Rt. Rev. J. B. Cheshire
May 1923

## EASTER NUMBER

### Alleluia!

Alleluia! Alleluia!
What a note of victory
Echoes from the Incarnation
Into immortality:
Natal song of life eternal
From the brooding heart of God:
Hail! Thou Harbinger of morning,
Holy, omnipresent Word!

Alleluia! Alleluia!
What a light, of love unknown,
Issues from the Presence chamber
That but lately was a tomb:
Hail! All Hail! Life's Easter morning,
Brightness of the Father's Face;
In thy dawn, a dimless morrow;
For thy span, the bounds of grace!

—*Lilla Vass Shepherd*

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FIFTY-FIRST ANNUAL STATEMENT

| | |
|---|---|
| Assets | $1,022,568.81 |
| Capital Stock | 400,000.00 |
| Reserve | 322,153.99 |
| Surplus to Policyholders | 700,414.82 |

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THE HEADMASTERS.

# The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

### DECLARATION OF PRINCIPLES

The Episcopal Church aims to offer a common ground of fellowship and a place for worship and service to all who "Love our Lord Jesus Christ in sincerity."

She rests her claim upon the following considerations:

1. The historical fact that she is the Mother of English-speaking people.

2. She has Gospel teaching embodied in a Creed of Apostolic origin so simple that a child can learn it, so definite that unbelief cannot get around it, and so comprehensive that nothing essential to the soul's health is left unsaid.

3. She furnishes her children with reverent and solemn worship, which is also congregational and responsive, wholly free from crudities of thought and expression enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "common prayer," since it belongs to ministers and people alike, and allows the living voice of the congregation to be heard.

4. She is served by a ministry in three orders ordained by the Apostolic model; and in her ordinary routine of worship and service she adheres to significant and edifying customs which extend through Christian history.

5. She practices a Christian Nurture that cares tenderly for the lambs of the flock, teaching them from the first that, as baptized children, they belong to the Good Shepherd's fold. Thus, by a system of holy education, she trains the children to venerate and love the Church as the mother to whom they belong by a Divine covenant in a blessed and joyous inheritance, and to heed punctually the ordinances that are means of heavenly grace.

6. She keeps the Christian year—with its days and seasons, such as Advent, and Christmas, and Epiphany, and Lent, and Good Friday, and Easter, and Ascension Day, and Whitsunday, and Trinity, and such like, which are all of them monuments and memorials of Christian story. And so the Church hallows and blesses the passing seasons by associating them with the events of our Saviour's life on earth, and with the great facts of Redemption. This quickens the memory, satisfies the instinctive desire of believers for special seasons of devotion, gives balance and symmetry to the thoughts, and is a guard against narrow and one-sided views of revealed truth.

7. She has Scriptural and simple terms of admission to sacramental privileges, not making Church less

(Continued on page 4)

### ST. AUGUSTINE'S CONFERENCE FOR CHURCH WORKERS

**June 4th to 8th Inclusive, 1923, St. Augustine's School, Raleigh**

The following outlined Mission Study courses have been tentatively planned:

A. Normal Class for Leaders.
*Miss Grace Lindley, Executive Secretary.
*Miss Emily C. Tillotson, Educational Secretary, the Woman's Auxiliary, New York City.
Text: The Program Presented.

B. Christian Social Service.
*Rev. Charles N. Lathrop, Secretary, Department of Christian Social Service, The National Council.
A practical application of the Gospel to the social problems of today.
(a) A Christian Civilization. What is it?
(b) The Church's Responsibility for Christianizing Civilization.
(c) Social Service in your own community.
(d) The Parish House.

C. Church School Ideals.
*Miss Mabel Lee Cooper, Field Worker, Department of Religious Education, Province of Sewanee.
A study of the aims, scope, and methods of a church school. What ground should be covered in informational material? What training should there be in worship? What are the advantages, peculiarities, aims, difficulties, etc., of the Christian Nurture Series.

D. The Young People's Movement.
*Rev. Shelton Hale Bishop, Rector, Church of the Holy Cross, Pittsburg.
What it is; what it has done, and what it can do for the young people of a parish or mission. Organization methods.

We are also planning a series of four night mass meetings, with the following suggested topics and speakers:

Topic: Work Among Young People.
Speakers:
*Rev. Paul Micou, B.D., The National Student Council.
Rev. I. Harding Hughes, Editor. The Carolina Churchman.

Topic: Foreign Missions.
Speakers:
The Rt. Rev. Edwin A. Penick, Diocese of North Carolina.
*Rev. George F. Bragg, Jr., D.D., Rector St. James Church, Baltimore, Md.

Topic: The American Church Institute for Negroes.
Speakers:
*Rev. Robert W. Patton, D.D., Director.

(Continued on page 4)

### SHALL THE CHURCH RETREAT?

Shall the Church retreat? Shall mission stations be closed? Shall missionaries be recalled? Shall the whole evangelistic, educational and social work of the Church be bled white?

This is the desperate choice that the Church is facing, and it is a choice of the Church's own making. At Portland the General Convention adopted a budget, the execution of which would require four million dollars. **Does the Church know that to spend four million on the present basis of income means the piling-up of a debt of $750,000 a year?** Yet that is exactly what it means.

Already the Church has $950,000 of accumulated deficit, $400,000 of this being the operating loss in 1922. Just think of that!

This deficit arose because the Church planned its expenses on the belief that the members of the Church would go on giving as they had done before. But they did not. Not because they could not. For the Church at large has continued to give to parochial and diocesan purposes on the high level attained under the impetus of the Nation-Wide Campaign, and in addition has given millions to special endowments. It is the falling off in gifts for the work of the General Church in 1921 and 1922 that has produced this present crisis.

In 1920 and in 1921 we had a surplus. The next year we have a deficit. Now, this deficit is not due to extravagance. Far from it! The National Council only carried out the orders that were laid upon it. And the council spent what it was told to spend, and spent it with scrupulous care.

In obedience to the action of the General Convention, the council at its first meeting thereafter appointed a committee to review and reduce the budget, especially with reference to publications, printing and travel. This committee has done its work and reported its findings to the council. Every recommendation made by the committee has been adopted. **Every proposed reduction in the budget of 1923 has been made, the total aggregating $237,000.**

For example, the budget of the Department of Missions has been reduced more than $160,000. Of this amount, office expenses, or what might be called "overhead," were cut $20,000, or 25 per cent. Likewise, the budget of the Department of Religious Education has been reduced $20,000, or 12 per cent. Social Service has been reduced $10,000, or 25 per cent. Publicity has been cut $29,000, or 21 per cent. There has been a reduction in the Field Depart-

(Continued on page 4)

### Declaration of Principles

(Continued from page 3)

comprehensive than Christ has made it, nor imposing conditions of membership other than those which Christ Himself has laid down.

8. She admits the people to share with the clergy in the government of the Church, in nomination of those who are to be ordained to the ministry, and in the selection of pastors for their congregations, and in the management of all business affairs of these congregations.

9. She insists upon the duty of every man, woman and child baptized into the body of Christ, to lend a helping hand in the work of building up His Kingdom.—The North Dakota Sheaf.

### SUNDAY INDISPOSITION

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on very suddenly every Sunday; there are not any symptoms experienced on Saturday night, the patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on and continues until divine service is over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon the improvement continues and the sick man is able to take a walk, talk about politics, read the Sunday papers and smoke two or three cigars; he also manages to eat a hearty supper, but about church time he has another attack and feels it to be his duty to stay at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are:

1. It always attacks church members.
2. It never makes its appearance except on Sundays.
3. The symptoms vary, but it never interferes with sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the heads of the families, but is very contagious, and the children soon catch it.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. There is no remedy for it known except prayer.
9. True religion is the only antidote.
10. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction.—Medical Examiner.

### RESOLUTIONS

Whereas it has pleased Almighty God, our Heavenly Father, in His good providence and mercy to call the soul of His servant, Della May Beard from her place in the Church Militant to the rest of the Church Expectant in Paradise;

And whereas, Mrs. Beard was an active member of all the organizations of the Church, always ready to bear her part in work or counsel in Guild, Auxiliary, Sunday-school and Choir;

Therefore, we, the committee representing these organizations of the Church of the Good Shepherd, make this acknowledgment of our realization of the great loss sustained in the death of Mrs. Beard, and on their behalf extend to the bereaved family and relatives their sympathy and love, sharing with them the grief and sorrow of their bereavement, and praying the same Heavenly Father to comfort them in their distress.

And further, that a copy of these resolutions be sent to the bereaved family, and published in the Cooleemee, and in the Carolina Churchman.

MISS ROXIE RIDDLE,
St Agnes' Guild.
MRS. C. E. ALEXANDER,
The Woman's Auxiliary.
MRS. J. D. GOINS,
The Sunday-school.
MRS. K. L. COPE,
The Choir.

### A VALUABLE BOOK FOR THE LAITY

Please allow me the privilege of calling the attention of the clergy, lay superintendents of the Church schools, educational secretaries of the Woman's Auxiliaries and all others who feel any sense of responsibility for religious education to "The Educational Opportunity of the Churchman."

This book of five chapters was prepared last year by the secretaries of the Department of Religious Education. It deals with the principles of education, how the home can cooperate with the Church school, the expansion of the Church school, and how the various parochial educational agencies can be correlated. The last chapter suggests methods of securing and training leaders—in itself a most important item. The writers of the book desire the acceptance by the Church of the following educational aim for the parish: "So to nurture the growth of each individual, especially the child, that he may attain the 'mind of Christ,' and, by his efficiency in the parish, assist it to lift the life of the community into that of the Kingdom of God."

The book is suitable for reading by an individual, but it is hoped that many discussion groups will use the text as a basis for study. The book costs 25 cents. A pamphlet containing suggestions to leaders costs 15 cents. Both can be ordered from the Bookstore, 281 Fourth Ave., New York City.

ROBERT E. GRIBBIN.
February 17, 1923.
Winston-Salem, N. C.

### Shall the Church Retreat?

(Continued from page 3)

ment of $14,000, or 17 per cent. This means that the council, though it knew that the Field Department supplies the sinews of war, has already begun to eat its seed corn, despite approaching days of famine.

Nor was this all. The missionary bishops and auxiliary agencies have been asked to revise their budgets, so as to be within or below the expenditures of 1922.

Note.—North Carolina has voluntarily surrendered $1,000 out of $12,600 appropriated for colored work in this diocese.

Thus, drastic economy has been applied. But economy alone will not meet the situation.

This is a spiritual problem in terms of dollars. Like Congress, the members of the Church have the power of the purse. If the work pleases the Church, let the Church support it. Let the missions be strengthened and maintained. Let the family altar be reared afresh. Let social right be seen and sought. Let the work of the Church be made known by the spoken and printed word. But if this Church is naught to them that pass by, let the power of the purse be withheld, and no other or further sign of displeasure will be necessary. The members of the Church can stop the "waste" by stopping everything. They can, if they choose, make a desert and call it "business methods."

### St. Augustine's Conference for Church Workers

(Continued from page 3)

James H. Dillard, LL.D., Member General Education Board; President of the Jeanes and Slater Funds.

Mr. Wallace A. Battle, Okolona, Miss.

Topic: Domestic Missions.

Speakers:

*The Rt. Rev. Edward Thomas Demby, D.D., Diocese of Arkansas.

*The Ven. James S. Russell, D.D., St. Paul's School, Lawrenceville, Virginia.

Where this sign * precedes name, denotes our invitation has been accepted.

We are also planning a general meeting each morning of the Conference, with a short devotional talk. We hope to have Bishop Brent, of Buffalo, with us to take charge of these meetings.

Rt. Rev. HENRY BEARD DELANY, D.D., Chairman.
Lieut. LAWRENCE A. OXLEY, Director and Registrar.

### DEMOCRACY AND BOLSHEVISM

The difference between Democracy and Bolshevism is just this: A Democracy is government of the people, by the people, for the people. Bolshevism is government of a class, by a class, for a class.—*Washington Civitan Radio.*

### REV. J. P. BURKE TO GO TO VALLE CRUCIS

Rev. J. P. Burke, for the past two years rector of St. Thomas' Church, Reidsville, N. C., has accepted a call to Valle Crucis, where, in May, he will take charge of the school and also be rector of Holy Cross Church there. In addition to this, he will be priest-in-charge of St. Mary's, Blowing Rock, giving one Sunday each month to the latter work. During the summer months he will ask different clergymen to act as resident priests there.

Mr. Burke goes to this new field well qualified for the work. His early education at Christ School, Arden, ought to be of great value to him, giving him an immediate knowledge of the problems facing him, as well as a sympathetic understanding of a people independent, yet receptive; proud, yet humble—a people hungering for a leadership which will bring out the hidden potentialities, without destroying a native charm so uncongenial with the sham of the outside world. He has great plans for Valle Crucis, developing and enlarging the original plans for the school. He is also especially interested in Carolina Churchman's proposal to make Valle Crucis the home of a Church summer colony.

### INDIAN RACE GAINING

The Indian race is not dying out, as has been popularly believed, but is actually gaining in numbers, according to E. B. Merritt, Assistant Indian Commissioner. In a report made public last week he said that there are now 340,917 Indians in the United States. This represents an increase of 13,500 over the number ten years ago. Factors responsible for the population increase are, according to Mr. Merritt, increased hospital and medical facilities and improved housing conditions. He reports seventy-eight hospitals in Indian reservations, with 150 physicians, eighty-one nurses, and seventy field matrons employed in Indian service. About 60,000 Indian children are being educated in Indian and public schools, and if increased appropriations are granted, Mr. Merritt says that every Indian of school age can be placed in a school. There are 83,000 children eligible for school attendance.

A report of the Presbyterian Board of Home Missions says that 133,000 Indians can speak English, 91,300 can read and write, and 83,462 are citizens. About 100,000 Indians are registered as attendants at the services of some church. Farming is the principal occupation of the Indians, 44,874 of the 62,138 adult men enumerated being engaged in agricultural pursuits. — The Continent.

What will God do to those who bless and magnify his holy name?

—Psalm 34: 1-7.

### CHURCH WOMEN PROMINENT IN CITY LIFE

Mrs. J. L. Graham, upon the nomination of the Woman's Club of Winston-Salem, has been elected a member of the City Board of Education. Mrs. Graham is the first woman to hold such a position in Winston-Salem. Mrs. Graham is active in the Guild work of St. Paul's Church, Winston-Salem, as well as a teacher in the Church school.

Mrs. W. L. Reid, President of the Woman's Auxiliary of St. Paul's Church, Winston-Salem, has been elected President of the Y. W. C. A. of Winston-Salem.

(It might be added, for the benefit of some who think that they are overworked, that Mrs. Reid looks out for the welfare of her husband and her three boys; that she is at the head of the Literature Department of the Woman's Club, and that she has recently added to her other duties by organizing a Business Woman's Auxiliary in St. Paul's Church.)

### JERUSALEM AND THE EAST MISSION

Epiphany, 1923.

Reverend and dear Brother:

My sixteen weeks tour through the United States and Canada has come to an end, and I am now in England, on my way home to Jerusalem, where I will arrive before Lent. During the past three months I have spoken more than one hundred times and have not missed one engagement in the seventy places which I have visited. I gratefully acknowledge the admirable arrangements for my entertainment, and am indebted to all the kind friends who attended to the details of the services and meetings. I give thanks to God for His unspeakable mercies. In the January number of "Bible Lands" I hope to publish some account of the tour, but space forbids my doing so now.

This letter brings to you my very hearty thanks for your help last year, and a very special plea that you will do all that you can to give us still greater help now. If all those who hitherto have always consigned this letter to the wastepaper basket would give their people one chance of lending a hand this year, what a burden would be rolled off my mind! If you reply—"There is so little we can do; our people are poor and there's not a single rich man in the parish"—I would ask you to send even the smallest sum; our income is mainly derived from little gifts. I urge you also to consider what it means when I tell you that **"There is not a single rich man in my diocese."** I wish I need not worry you all each year, but there is no other way. If I did not seek help outside Palestine, then the work of our Church in that country would cease entirely. I cannot think you desire that.

The position of our Church today in Palestine is very strong in opportunity. The very divisions which rend the country give us constant openings to do our share in the promotion of peace. Many of the representatives of the Eastern Churches turn to us for sympathy and even active support in their difficulties and divisions, feeling that we at least have no axe of our own to grind, and thus they give us the chance of suggesting to them the more excellent way to meet real or fancied slights. With the Greek Orthodox Church the already close bonds of union have been strengthened by the formation, at their own suggestion, of a small society called "The Fellowship of the Eastern Orthodox and the Anglican Churches," with the Greek patriarch as president and myself as chairman. Clergy of the Greek Orthodox Church and of our own Communion meet from time to time under its auspices, sometimes at the Greek patriarchate and sometimes at St. George's, to talk over matters of common interest.

Leading Moslems and Jews also turn to representatives of the Anglo-Saxon Church to discuss their anxieties and fears, feeling that in us they will at any rate find a body who can listen without bias and sympathize in their troubles and aspirations. The very fact of their thus turning to us gives frequent opportunity to correct many of their apprehensions, and to urge upon them the importance of abandoning their own grievances and setting to work earnestly to promote the peace and the progress of Palestine.

More than ever it is true that our educational work is making a distinctive contribution towards the solution of the antagonisms of this distracted country. The boys' school, where Christians, Moslems, and Jews meet and work side by side, is full to overflowing, and we are only hindered from receiving many more pupils by the lack of space. Increased fees, coupled with some reduction in the cost of living and the purchase of supplies on a larger scale, have made it possible to reduce the actual cost to £500 per annum instead of the £1,000 required three years ago. Many of our most valuable opportunities are being lost through lack of funds for building purposes, and it is even to be feared that we may have to reduce our numbers, owing to overcrowding, if the work is to remain as efficient as in the past. If we do not supply the need, other competitors will arise to do so. A further sum of £3,000 is still required also to replace the special funds drawn on for the purchase of the land adjoining the school, which forms part of the playground and provides space for future extension.

The Girls' High School, in which we take a considerable share, will have to be closed unless funds are forthcoming to purchase land and put up the buildings necessary. It

(Continued on page 6)

## REPORT OF THE LITTLE HELPERS IN THE DIOCESE OF NORTH CAROLINA 1922

In sending out this report, I wish to call attention to two points: what a good report for twenty-two branches, and what a poor report for the Diocese. "Where are the nine?"

The Little Helpers branch is the foundation of the C. S. S. L. From these little members the Church schools of the future draw their recruits. Let us train them, that they may be ready to take up the work of the Primary Department when old enough to enter the Church school. The Little Helpers Roll and the Font Roll should be one. Cannot every parish have one of these rolls, placing on it the name of every baptized baby and appointing a secretary to look after these Little members and supply each one with a little red box, into which each Sunday he is to put his penny, while the Little Helpers prayer is said for him?

There have been many branches of the Little Helpers not on this report. Can we not bring them back and add to the number till every congregation has its baby helpers? May I ask each rector to see that this work is undertaken in his church? These offerings, though small, from each box, will make quite a large sum altogether, and will help the churches meet their obligations to the N. W. C.

Leaflets and boxes will be sent to any parish asking for them.

The following parishes contributed to this work in 1922:

| | |
|---|---|
| Battleboro, Mrs. H. B. Marriott, Secretary, 13 members | $12.00 |
| Charlotte, St. Peter's, Miss Hall, Secretary | 5.40 |
| Charlotte, Holy Comforter, Mrs. Peasley, Secretary, 8 members | 5.00 |
| Cooleemee, Mrs. Goins, Secretary, 4 members | 2.15 |
| Durham, Mrs. F. B. Webb, Secretary, 27 members | 21.00 |
| Enfield, Miss Bessie Clement, Secretary, 3 members | 2.50 |
| Greensboro, Holy Trinity, Mrs. W. M. Jones, Secretary, 20 members | 6.28 |
| Greensboro, St. Andrew's, Mrs. W. P. Bynum, Secretary | 8.37 |
| Hillsboro, Mrs. P. C. Collins, Secretary, 8 members | 5.00 |
| Hobgood, Mrs. B. S. Pender, Secretary, 2 members | .28 |
| Louisburg, Mrs. R. H. Davis, Secretary | 6.65 |
| Milton, Mrs. Lewis Walker, Secretary, 1 member | 5.00 |
| Oxford, Miss I. K. Taylor, Secretary | 6.00 |
| Raleigh, Good Shepherd, Mrs. West, Secretary, 70 members | 45.00 |
| Roanoke Rapids | 5.00 |
| Salisbury, St. Luke's, Mrs. Brawley, Secretary, 1 member | 5.00 |
| Scotland Neck, Miss Mary W. Smith, Secretary, 6 members | 4.57 |
| Tarboro, Miss Matilda Hart, Secretary | 9.43 |
| Stovall, Mrs. Lewis, Secretary, 4 members | 2.00 |
| Wadesboro, Mrs. E. N. Baker, Secretary, 10 members | 2.70 |
| Weldon, Mrs. T. C. Harrison, Secretary, 10 members | 10.65 |
| Winston-Salem, Mrs. R. T. Stedman, Secretary | 27.19 |
| Total | $208.17 |

This amount has been disbursed as follows:

| | |
|---|---|
| Bishop Atkinson cot, Holy Trinity Orphanage, Tokyo | $36.00 |
| St. Agnes' Hospital, Raleigh | 20.00 |
| Christ School, Arden | 25.00 |
| Thompson Orphanage, Charlotte | 25.00 |
| Gaylord Hart Mitchell Memorial Kindergarten | 25.00 |
| Angelica Church, Hart scholarship, Hankow, China | 25.00 |
| Mary Hart Memorial Kindergarten, Odate, Japan | 25.00 |
| Birthday Thank Offering | 22.17 |
| Fonts for mission field | 5.00 |
| Total | $208.17 |

Most of these objects have been chosen by the Educational Department of the Church Missions House, but a few specials have been chosen by ourselves.

Trusting that 1924 may see a large increase in the number of branches, and that this work may be richly blessed, I am,

Sincerely,
MRS. W. J. SMITH,
Secretary.

Received too late for 1921 report:

| | |
|---|---|
| Good Shepherd, Raleigh | $35.00 |
| Christ Church, Raleigh | 13.31 |
| Tarboro | 32.75 |
| Littleton (additional) | .50 |
| | $81.56 |

### Jerusalem and the East Mission

(Continued from page 5)

is housed at present in a German building loaned to us by the government for a period of three years, which terminates in 1925, when the house will be handed back to the Germans. A site has been secured and paid for with borrowed money, but unless that debt can be met, the land will have to be sold again in two years time to refund the loan. The High Commissioner and the Chief Secretary have both expressed their opinion of the value of this work to the community, and it would be little short of a calamity if it had to be given up.

The hospital at Haifa has suffered a very heavy loss in the resignation of Dr. Thwaites, for family reasons. During the past three years he has done a magnificent work in placing the hospital on its feet after the war, and its position for the first time seemed assured. It is, without question, the most popular hospital in the neighborhood, and was attracting many patients, especially surgical cases. Temporary arrangements have been made to carry on the work, but we urgently need a doctor with missionary ideals who can settle down and learn the language and develop this branch of the work. He will find ample scope for scientific and medical and surgical gifts.

We are glad to feel that in Jerusalem we are representing not only the Church of England, but all those sister churches in communion with her. We rely on you to give us your continued support, without which we could not carry on, so that the work of our Church at the cradle of Christianity may not fail.

I remain,

Yours very faithfully,
RENNIE MacINNES,
Bishop in Jerusalem.

## FROM THE SLAVES OF YESTERDAY

The Librarian Methodist quotes the following figures from an unknown source. Whether or not the figures are exact, they are worth considering:

Today there are in the United States among the children of yesterday's slaves:

500 negro authors.
578 negro dentists.
125 negro chemists.
1,000 negro inventors.
2,000 negro lawyers and judges.
237 negro civil and mining engineers.
4,000 negro physicians and surgeons.
2,500 negro nurses.
38,000 negro school teachers.

## REMARKS FROM THE CHILDREN

Last year the rector of St. Mark's Church, Fall River, Mass., "questionnaired" his Church school children, calling for letters from them answering three questions: Why do you give money in your "mite" boxes? How do you want your money spent? Who is your favorite missionary bishop, and why?

Writes a small boy: "My favorite bishop is Bishop Roe, because he teaches the Eskimos to believe in the Gospel."

A girl of eight ended her letter trustfully with—"Now, Mr. Findlay, you said we had to tell you what we wanted our money to go for. I don't just know, but you do what you think best with it."

A boy of twelve: "My favorite missionary bishop is Bishop Roots. He teaches the Chinese people not to worship idols, but to believe in God. I would like my money spent to educate the idol-worshipping Chinese. We put our money in the mite boxes to pay for the expenses of teaching uncivilized people."

### CATHEDRAL BELLS

The Rev. Frederick B. Hornby

The day had passed into twilight,
The twilight was changing to night,
As I stepped in the silent shadows
From the glare of the city's light.
Then the bells of the great cathedral
Struck out with an ancient song,
That brought back the days of childhood
And a sweet familiar throng.
Then my heart soared up to Heaven,
Soared up to God as on wings,
And I saw the face of an angel,
And cried, "O hark what he sings!"
And he sang a song of Heaven—
A song of Jesus, the King;
And the bells of the great cathedral
That song will ever sing:
" 'Tis the voice that speaks in the thunder
That also speaks in the bells;
'Tis the voice of the great Messiah
That speaks to the hills and the dells."
"So the bells that ring in the city,
That ring from the tower of grey,
Have a song of love and of mercy
That hallows the night and the day."

—From "The Living Church."

### ANSWERED PRAYERS

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.

Instead of calling prayers unanswered, it is far truer to recognize that "No" is as real an answer as "Yes," and often far more kind. When one considers the partialness of our knowledge, the narrowness of our outlook, our little skill in tracing the far-off consequences of our desire, he sees how often God must speak to us as Jesus did to the ambitious woman, "Ye know not what ye ask."—H. E. Fosdick.

### CALLED BACK FROM THE GRAVE

By Old Hurrygraph

(Note by the Editor.—The following story, which The Uplift, of Concord, styles "one of the tenderest and sweetest stories imaginable, at the same time is full of human anxiety aud sadness," is a true human experience, and is the basis upon which Mr. J. A. Robinson a few years ago established a thank offering in the shape of a set of chimes for St. Philip's Episcopal Church, in Durham, as a token of his gratitude for recovery from a nervous breakdown, and invited all who were thankful for some special blessings to contribute to the bells and have a voice in their sweet notes of praises and thanksgiving. The fund has almost reached the amount desired — some $4,000—and has come from loving hearts all over this country, and some in France, in small contributions, from those having heard of the idea and "wish a jingle in the bells." We give the story as it appeared in The Uplift, the official weekly journal of the Stonewall Jackson Manual Training School, for boys, at Concord.)

What a strange thing is human nature!

Human beings all being built on the same general plan, it would seem as if every mind ought to work alike, and there would be but a slight difference in the impression that external objects would have on the understanding. Two persons looking at the same thing will have a very different view of what they see, and use comparatively few of the same words in describing what they saw. The eye is the same in general, and yet there is some mysterious power which operates upon the intellect, sentiments and passions, and makes the individual of the man. Beauty to one person is ugliness to another; and what would bring joy to one sends grief to others. Its a many-sided human nature, and about as easy to understand as the language of the people of Mars. There are some people who meet trouble with a smile. They are the philosophers, who know the shortness of life, and that worry only brings on old age more rapidly without any recompense.

Here is one human experience full of heart-throbs, almost unaccountable in its workings, and intensely weird in its grotesqueness—a mind, like a piece of delicate machinery, run down by the stress of a strenuous business life, and touched by the hand of disease, was sprinkled o'er with peculiar colorings, and filled with mental "will-o'-the-wisps." It is an experience wherein loyal devotion kept ever brilliant the electric lamp of love, and prayers were answered by the shining faith in a triune God. It is an experience full of experiences.

Jim Bennett was a newspaper man—an industrious journalist. He worked hard, but, worrying over many little things, he broke down. He became a bundle of eccentricities. The doctors might call it neurasthenia, paresis, hallucination, or any other high-sounding word, but Jim had a severe brain-storm. Being restored to his usual good health and cheerfulness, this is the way Jim relates the ordeal through which he passed:

"Never had such an experience before. I hope no one else will have a similar one. I did not yield to the physician's practice, after five weeks' treatment. Recovery appeared to have vanished. My mind was peopled with the strangest characters, unnatural situations, and every noise and thing around me, animate and inanimate, seemed to delight in arguing with me in my thoughts. It was a veritable realization of Shakespeare's words that there were 'tongues in trees' and an adviser and tattler in every object. There were not only tongues in trees, but tongues in all the sounds to my mind. Vehicles, as they rumbled by, rolled off imaginary sentences to disturb my equilibrium and upset my mental household. The tick of the clock was a veritable phonograph, imparting imaginary forebodings. The chatter of English sparrows were as a convention of old maids passing upon my condition and giving motherly advice as to the disposition of my worldly effects. The 'choo-choo' and whistle's shriek of the railway engines were tongues of lamentations, imparting gloomy impressions. It appeared that my thoughts were in the minds of others before I could think them out intelligently for myself. My mind seemed to read the thoughts of others and conjure up discussions, arguments and reasons of whys and wherefores for the scurrying, mad-rushing trains of thoughts that flew through my brain with the rapidity of lightning expresses that would stump a Philadelphia or even a New York lawyer.

"The moving pictures on my mind's receptacle film—strangest of all strange things — was, that my business was going to pieces, and that my wife was drifting from me, even while doing her best to nurse me back to health. The wind whistled voices of despair through laughing, mocking, quivering leaves. The crowing of the roosters heralded despondency in the midnight watches and early morn. Every footfall and every shoe sole appeared to be gifted with a voice that spoke to me in somber, unnatural tones that the world was upside down. Rest and quietness had been banished from the face of the earth, and twisted my nerves into a bundle of disconnected live wires of torture. These and many other uncanny things added faggots to the weird fires that were burning in my brain, whose flaming tongues leaped about in ecstatic glee, as if rejoicing in their mad capers to consume my vitality. My cranium was a United States Congress in hot debate; a sewing society in the height of enjoyment over rich bits of neighborhood gossip; a tree full of English sparrows in mortal combat. Thus I went—mentally flying in airships, spinning in automobiles, speeding in roaring trains, rocking in tempest-tossed steamers, and sailing

(Contiuued on page 10)

## The Woman's Auxiliary

### MRS. BICKETT TO THE AUXILIARY

My dear friends:

The blessed privileges and opportunities of the Lenten Season will soon be over. May we have so followed Him in self-denying love that we may rejoice with Him in the gladness of the Resurrection Morn and live a new life of service and love.

On April 10th we will gather in Raleigh for our annual meeting which will last through the 12th. I sincerely hope all will be present for our opening service, "The Quiet Hour," to be conducted by Bishop Penick at 8:15 Tuesday night, and that all will remain over for the closing service when Deaconess Stewart and our own president, Miss Lindley, will give us their messages. Our beloved Bishop Cheshire will preach the Convention Sermon Wednesday night. Bishop Cheshire, Bishop Penick, Miss Lindley and Deaconess Stewart will be with us throughout the session and will advise regarding various phases of the work. We will have conferences on Social Service, Religious Education, and Young People's Work. Miss Hall will speak on the Hoke-Ramsaur Memorial and Mrs. James Grist Staton on the Auxiliary Specials. There will be an Auxiliary Conference, Miss Lindley presiding, when we can discuss plans and get her inspiration and help for our work.

Please send your reports to your District Chairman. Ask your delegates to re-read carefully the constitution and by-laws and ask them to be prepared to make constructive suggestions as we wish to hear from each branch. We feel that this meeting should mean much to each of us; to those who remain at home and those who come to the meeting. Will you not ask your rector to have a prayer for us on the Sunday preceding our meeting? Will you not have an intercessory service on Friday, April 6th? And will you not each individually pray that God's will may be done at our meeting and in our lives, and that His Kingdom may come on earth?

Your friend and President,
FANNIE W. BICKETT
(Mrs. T. W. Bickett.)

Raleigh, N. C., March 17, 1923.

### MRS. W. L. LONDON

At a meeting of the Woman's Auxiliary of St. Bartholomew's Parish, Pittsboro, N. C., on March 5th, the following resolutions were adopted:

Whereas, in the providence of the Father, our sister, Mrs. W. L. London, has been called from our midst to the higher spheres of life; and

Whereas, a charter member of our Chapter of the Woman's Auxiliary she gave it 35 years of continuous service, 23 years of that time as secretary and treasurer.

Therefore: Be it resolved

We, the members of this chapter of the Woman's Auxiliary do testify to the irreparable loss we sustain in the death of this most faithful member, upon whom, as the oldest member, we leaned for safe counsel and generous support.

Here "She did all things well." Hers was a deep and manifest interest in the "Greater thing of life," the ready and generous support of all things worth while; great purity of character; a godly mother to a large family; of great devotion to her friends. From the exercise of an abundant charity, from faithful adherence to duty, from daily practice of Christian virtues, here, we are sure that in the life upon which she has now entered she will be made ruler over much.

Also be it resolved, That we extend our sympathy to the bereaved family, tempered by the assurance that fidelity exhibited through a long and faithful life is recognized by Him in whose sight, "Blessed is the death of His saints."

That a copy of these resolutions be entered in the minutes of this meeting, a copy be sent to the Southern Churchman, the Carolina Churchman and to the local paper.

MRS. N. M. HILL,
MRS. J. E. MORGAN,
MRS. VICTOR JOHNSON,
MRS. ARTHUR LONDON,
Committee.

### MUSIC TEACHER FOR CHILDREN

To Editor of Carolina Churchman:

For many reasons, the music department at the Thompson Orphanage, Charlotte, has been relinquished, and Mrs. Alice E. A. Jones, who has been organist and music teacher at the institution for several years, is very anxious to obtain a similar appointment. She is a specialist in training children to sing, and is also successful in teaching music. Her present address is 1301 E. 4th St., Winston-Salem, N. C.

### COMMISSION ON THE CHURCH SERVICE LEAGUE

Rev. R. Bland Mitchell
Executive Secretary

It will be recalled that the Church Service League, in its Convention at Portland, Oregon, last fall, adopted a resolution (which was endorsed by the Woman's Auxiliary and by the General Convention) requesting the National Council to create a Commission on the Church Service League under the Field Department; that such Commission be composed of representatives of the various national organizations in the Church, men's as well as women's, and of members at large. The purpose, of course, was to relate the work of the Church Service League as completely as possible to the National Council and to make it a league of all Church members, and not simply of the women as heretofore.

In pursuance of this request the National Council, at its meeting on December 13, 1922, appointed such a Commission, including representatives of eight national organizations, two members of the Field Department, the Executive Secretary of the Field Department and four members at large. The Commission was instructed to "formulate plans for the development of the Church Service League" and to report to the February, 1923, meeting of the Council. As chairman of the Commission the Council named the Rev. Dr. William H. Milton, a member of the Council and for the past three years Executive Secretary of the Field Department.

The Commission's report was submitted to the Field Department and to the Council at the February meeting. The following statement of principles was heartily approved by the Council and the Commission was continued as a permanent Commission under the Field Department:

Name: The name of this Commission shall be "The Commission on the Church Service League under the Field Department of the National Council."

Aim: The aim of the Commission is to present the ideals of service to the entire Church and enlist its whole membership in the work of the Church.

Functions: The functions of this Commission are:

1. To act as a central bureau for information and counsel on all matters pertaining to the Church Service League.

2. To federate existing general organizations of the Church for mutual understanding, co-operation and co-ordination of effort, and further, to give such publicity to work already undertaken and to develop such new opportunities for work to be done as to attract the attention, enlist the sympathy and receive the response of every member of the Church.

3. To advise and direct, where desired, the Church Service League in parishes and dioceses.

4. With the approval of the National Council, to suggest such other plans and policies as may bring into the active work of the Kingdom all of the men and women of the Church.

Principles: In the performance of these functions there are certain principles hitherto stated by the Church Service League and approved by the Presiding Bishop and Council, May 10, 1922, as follows:

A. The general work of the Church—Missions, Religious Education,

(Continued on page 11)

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.
Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. I. Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

Subscribers changing their addresses, or failing to receive their papers, should promptly notify us, giving, when necessary, both the old and new addresses. Subscribers wishing to discontinue their subscriptions should so notify, as an absence of such notification is considered a continuance of the subscription.
Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3 1917, authorized October 4, 1920.
All communications and subscriptions should be addressed and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro N. C.

DIOCESE OF NORTH CAROLINA

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Entered as second-matter class at the postoffice at Raleigh, N. C.


## LOST! STRAYING!

If you fail to see in this issue any "copy" you might have sent us, it is probably due to the fact that a bundle of "copy" already for the mail—save for the large envelope in which to place it—was lost on the streets of Greensboro. A much perturbed editor sought in vain to recover this copy. He remembered some who wrote to him, and hence asked for duplicates.

And right here let us say that the editor and business manager have been without an office or study since the week before Christmas. It is their cherished hopes to be in a renovated rectory within ten days, with all the paraphernalia of office convenience about them. Then it is that all correspondence can be more adequately handled. And we trust we may be able to improve upon this paper, introducing features that should make it more attractive and hence more songht after. Having illness in the family all fall and up to the present time, winding up the business of a school so as to be able to turn it over to others, coming into a new parish at the beginning of Lent, and, with it all, being under great strain of anxiety, due to severe illness in the family during the past two and one-half months—all—well, you have a heart, all of you; so why say more? We simply say, it is our desire to take this paper beyond the realm of one of the "necessary evils" of church life.

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How did David manifest his faith in prayer?

## INFORM YOURSELF NOW

On another page will be found the revised plan of the Church Service League. The Bishop has appointed the Rev. Isaac W. Hughes, of Henderson, to bring this revised plan before the Diocesan Convention in Oxford. Be sure to read it as outlined by the Rev. R. Bland Mitchell, Executive Secretary of the General Council.

So many church people are so very careful to carry out in detail certain traditions and ancient laws of the Church, and yet with the stubbornness of a mule resist any-effort to co-operate in any new plans devised by the General Convention, or the General Council of the Church. Just why they should feel that the inspiration and direction of the Holy Spirit in the Church or Convention assembled should have ceased at Nicæa or even during the Reformation it is difficult for us to understand.

Let us hope that as congregations we will learn how to co-ordinate our forces within the parish and so standardize our organizations that national co-operation along lines of comprehensively enlarged plans of usefulness may be assured. So read what Mr. Mitchell has to say, and when you get to the Convention be ready to ask questions of Mr. Hughes. If you are sure the name is too long and the plan of operation is all wrong then fight it out in Convention assembled, referring the whole matter to the next General Convention if it is felt necessary. In the meantime, learn and try to conform.

## HAPPY EASTER

A joyous Easter we extend to all, and may the season bring to all the full significance of the day. May all be inspired to do greater deeds of charity, and may each one realize what should be his contribution of service in whatever capacity he may be led to express himself. And along with all else do your part toward seeing that all parish and missionary pledges are carried out even though the pinch is felt in the home. How much more you will respect your Church's activities at home and abroad when you have given until it hurts!

## THE CHURCH AND WORLD PEACE

It is highly important that the moral religious forces of the United States should speak with one voice. The Social Service Commission of the Federal Council of Churches, the Catholic Welfare Association and the Association of American Rabbis have accepted such a peace policy with the following statement of belief which the Social Service Committee recommended to the General Convention for adoption:

I.

We believe that nations no less than individuals are subject to God's immutable laws.

II.

We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III.

We believe that nations that regard themselves as Christian have special international obligations.

IV.

We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V.

We believe that Christian patriotism demands the practice of good will between nations.

VI.

We believe that international policies should secure equal justice for all races.

VII.

We believe that all nations should associate themselves permanently for world peace and good will.

IX.

We believe in a sweeping reduction of armaments by all nations.

X.

We believe in a warless world, and dedicate ourselves to its achievement.

It was adopted.—*The Diocesan Record.*

## A TESTIMONIAL

In *African Tidings*, of the Universities' Mission to Central Africa, a grateful patient writes: "I am, the undersigned one, that I was in treatment of Universities' Mission Hospital for a month of deaf and fever. And for which I am quite well. Therefore I have given this certificate with my gladness."

## FIFTY-FIFTY FOR THE HONOLULU CHILDREN

The children of St. Mark's, Denver, have prepared a Christmas box for the children of St. Mark's School, Honolulu. There are forty pupils in the school, and the box contains eighty gifts, half of them "useful" and the other half "joyful."—*The Witness.*

## FOREIGNERS OR FRIENDS

"*Foreigners or Friends*," the handbook of the Foreign-Born Americans Division of the Department of Missions, was reviewed at some length in the *Missionary Review* for December.

"The chief excellence of the book," says the reviewer, "centers in its practical answer as to what individuals, communities, churches and churchmen can do in friendly Christian ways for the foreigners in the towns or cities for new institutions or new methods than it does for the daily alert practice of the Golden Rule and Christian service.

"The book is full of information and it is an excellent statement of what should be the Christian attitude to the foreigner."

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Where do we find real happiness?
—Psalm 4: 6-8.

### Called Back From the Grave

(Continued from page 7)

through myriads of inanimated things that seemed to possess a voice disposed to argue with me, until I had to go—to a sanitarium.

"The sanitarium, with its rigidness and humane treatment, did the work. It adjusted all the trolleys and switches on the mind's main line, and brought me out on the right track again, as smoothly as riding in the most gorgeous Pullman car.

"Arriving at the sanitarium, I scanned the imposing building somewhat with horror. As I entered the door, a gust of wind swept by and whispered, 'Abandon hope, all ye who enter here.' I was about to do it—abandon hope and all else. Every footstep of head physician and attendant came to me as words, saying, 'Poor fellow; he is bad off; he is crazy.' I thought so myself, and this would finish me up right. The world appeared to close in on me, and the horizon circled down to a small rim. As I was being conducted to my appointed apartment within the great brick walls, the attendant placed his arm affectionately about my waist and tenderly said, 'Come with me.' Forget him! I never can. His tenderness and action burst into a star of hope.

"Other characters and noises began to appear and to break in on me and argue in my brain. I beheld a cheerful-looking patient, twiddling his thumbs across his breast, but not a word spoke he to me. My mind wondered if he was being treated for that ailment. There seemed nothing for me to do but sit down. I did. Then, thought I to myself, looking at the twiddler, 'Old fellow, if you can do that with so much ease and grace, I can, too, and I will help you in your work.' I began to twiddle my thumbs in the self-same way. Just here reason began to sparkle like a diamond covered with dust, just for a few moments. Another eccentric character was asked by a visitor, who was going through the sanitarium on an observation tour, 'What are you doing here?' To which he replied, 'A lot of fools brought me here, and a lot of fools are continually going through here asking me a lot of fool questions.' Reason began slowly to ascend her throne. Another star peeped out. I began to see cheerful daylight dawn upon the horizon of my mind. I saw other patients less fortunate than I. I began to get out and away from self. Step by step, under the rigid rules of the sanitarium and the medical treatment—the rest cure—day by day I walked forth from the haunted groves of unnatural mental torture, and came out into the beautiful and refreshing vale of health — came home, with every faculty adjusted to perfect harmony, sound in mind as one of Uncle Sam's silver dollars, and as clear as the tone of a new bell. I brought with me a heart overflowing with gratitude to an all-wise Father above for the safe delivery from the crucible of a lengthy affliction."

Jim Bennett had been to a school of experience, in which he learned things that could be taught in no other way. Back of all the trials, anxieties and fears, the dynamo of loyal wifely care and devotion was sending along the silvered wires of prayer, the electric spark, which imparted a portion of that heavenly flame which is the element of faith and love that conquers in the end. Jim was praying as earnestly as he knew how at one end of the line. His wife was at the other. With the throne of Grace above, the central point of their pleadings, it formed a triangle of human endeavor. Stars shine brightest in the darkest night; spices smell sweetest when pounded. When affliction hangs heaviest, earth's sordid desires hang loosest; grace that is hidden in nature as sweet incense in rose leaves, is most fragrant when the fire of affliction is put under to distill it out. A gracious God knows what keys in a human soul to touch in order to draw out its sweetest and most perfect harmony.

A petite, black-eyed little woman had put her faith in God, and morn and eve ascended the golden ladder of prayer to the invisible white throne in Jim's behalf. Healing came on the wings of every thought, and every sigh helped to form a beautiful rainbow of promise.

She took charge of Jim's business affairs while he was four months in the sanitarium; ran the paper he owned better than he could himself. She was financially successful in her efforts, and was the wonder of the town—a fact Jim did not know until his home-coming, and he took his seat upon the editorial tripod.

The clouds have rolled by, the heart-throb waves have receded into solacing, calm resignation, and recognition of a Divine hand that "moves in a mysterious way, His wonders to perform," and a beautiful faith now casts its gleaming light across Jim Bennett's pathway.

The roses are hiding the thorns; and the roses are sweet. — Lenoir News-Topic.

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### "THE HOUSE OF PRAYER": A REVIEW

"The House of Prayer," by Florence Converse, is presumably a child's book, but it also carries a distinct appeal to children of a larger growth. This series of spiritual pictures, translucent with the deepest philosophy of our common life in Christ, could only have been conceived by a beautiful mind, rich in faith and experience.

The dear little Timothy, glowing with the unusual interest in helping his grandfather compile his book on Prayer, finds a mysterious and lovely chapel in the near-by woods, guarded by an angel of God. The story is so charming that an uneven touch here and there but reveals the real distinction of the whole. This angel trains little Timothy in the use and meaning of incense in the worship of God. Strange it is that the scriptural ritual act of swinging the censer has been allowed to drop out of our worship. We have, however, placed Malachi 1:11 among the opening sentences of Scripture for morning and evening prayer, where it serves as a kind of vermiform appendix, advertising the willingness of some "Gentiles" to obstruct the fulfilment of God's prophecy that "Incense shall be offered unto my name." If you and I could laugh right out loud, anywhere, when we saw or heard a funny thing, how much sweeter or truer would run the essence of life's philosophy!

"What a disorderly world this would be if unnecessary things happened in it!" is a curious teaching of the angel. Is that right? Art, beauty— and pie are not essentials, yet their "unnecessary" flavor adds spice to life, and that without disorder. The happening of unnecessary things, countering the necessary events, creates the life of personal experience, and floods our prayers with romance. In another place the grandfather unwittingly uses the same reasoning against prayers for rain as unnecessary. Sweet-hearted Timothy exclaims, in astonishment, "Then what is the use of praying for anything, even?" Our prayer for rain is, I suppose, the poorest in expression in the Prayer Book. "Moderate rain and showers." Is it seemly to pray "in our necessity" and then to force upon God the tape-measure of our supposed needs? Does it sound well for us to ask Him to use our discretion? One condemnation of the Israelites was that they "limited the Holy One of Israel" (Psalm 78:41, Bible), *i. e.*, put their mark on Him to do so and so. The beautiful prayer of the Syrian Church quoted is worth remembering.:

"Remember, O Lord, the air and the rains and the dews and the fruits of the earth. Bless the crown of the year with Thy goodness, for the eyes of all hope in Thee. And Thou givest their food in good season. Thou openest Thine all-sufficing hand and fillest all things living with good will."

The story of Tarsicius, the little Christian boy who was killed while carrying the "Holy Bread" from an altar in the Catacombs to the homes and bedsides of the ill and the absent, is full of meaning to this day. In those days the Roman soldier, through fear or superstition, stopped that act of the charity of God. Today the Rubrics try to do the same thing for the same mistaken reason. Just a whirligig of time, with different names. A recent discussion of the relation of our young people to the Church forced the thought that we had allowed every domestic connection between those young people and the altar of the parish church to rot away, and still expected to keep their attention and interest. That altar is the center of both Church and family life. In the

(Continued on page 11)

## Diocese of Western North Carolina

### Among the Brethren

Grace Church, Morganton, had the good fortune to have the Rev. Bertram E. Brown to conduct a mission, March 5th-11th. He made a deep impression, and the parish is richer and stronger for having had him.

Mrs. Walter Hughson, manager of Grace Hospital, is now addressing meetings of the Woman's Auxiliary in the Dioceses of North Carolina and East Carolina on the work of Grace Hospital. She is doing so at the request of the rector of the parish, who wishes to have made known to the Church throughout the State the great work done by this institution, and its possibilities of service to the whole Church.

A proposition is being considered to build here a tri-diocesan tubercular sanatorium, and run it in connection with Grace Hospital. The climate is ideal, the surroundings beautiful, and such an institution can be managed better and financed more cheaply through the co-operation with the general hospital. It is an opportunity which should be carefully considered.

A committee from the Executive Committee of the Diocese of North Carolina were sent to investigate the institution now here, and to consider the plans for development. This committee will report to the Convention, which meets in Oxford.

### Commission of the Church Service League

(Continued from page 8)

Social Service—is the responsibility of every member of the parish.

B. All members of the parish should take some part in a general program of activities, covering the five fields of service.

C. The machinery for carrying on the Church's work should be simplified.

D. All organizations and activities of the congregation should be represented in a central body composed of men and women.

In applying the foregoing principles the following points should be kept clearly in mind:

1. The parish is the active unit of the Church Service League, and the ideal of the League is to apply the whole strength of the parish to the whole work of the Church.

2. The Church Service League should be a league of workers which recognizes that the Mission of the Church is the common task.

3. The emphasis of the Church Service League is on work first rather than on organization first.

4. In the parish the Church Service League may be either a federation or an organization to include all parish activities.

5. It is expedient that beyond the parish the Church Service League should be a federation. Each diocese is free to develop such organization as is best suited to its own special conditions and circumstances. If diocesan councils or committees are formed, they should be formed under the leadership of the bishop and made up of representatives of all the interests in the diocese. The Commission stands ready to serve as a clearing house and to help through advise and counsel.

Conference Between Organizations: The principles of co-operation and mutual understanding for which the National Committee of the Church Service League has stood and effectively worked should be maintained. The national Church organizations are therefore urged to continue through selected representatives to come into conference when occasion demands under the direction of this Commission.

The Commission hopes in the near future to supply the Church with a bulletin in the official Bulletin Series, setting forth the history of the League's development, the statement of the foregoing principles, and practical suggestions for putting the Church Service League in operation in a parish. Correspondence bearing on the work of the Church Service League should be addressed to the Reverend R. Bland Mitchell, Field Department, 281 Fourth Avenue, New York City.

### PERSONNEL OF COMMISSION ON CHURCH SERVICE LEAGUE

Woman's Auxiliary: Mrs. A. S. Phelps, 521 Woodland Avenue, Plainfield, N. J.

Girls' Friendly Society: Miss Frances W. Sibley, 1043 Parker Avenue, Detroit, Mich.

Church Periodical Club: Mrs. Paul Sterling, 3 Cedar Park, Melrose, Mass.

Church Mission of Help: Mrs. John M. Glenn, 1133 Broadway, New York, N. Y.

Guild of St. Barnabas for Nurses: The Reverend C. M. Davis, 281 Fourth Avenue, New York, N. Y.

Daughters of the King: Mrs. Felix G. Ewing, Cedar Hill, Tenn.

Field Department: The Reverend R. Bland Mitchell, Executive Secretary, 281 Fourth Avenue, New York, N. Y.; The Right Reverend Philip Cook, D.D., Wilmington, Del.

Churchwomen's League for Patriotic Service: Mrs. William C. Sturgis, 103 East 29th Street, New York, N. Y.

Brotherhood of Saint Andrew: Mr. G. Frank Shelby, 202 South 19th Street, Philadelphia, Pa.

At Large: The Right Reverend Charles H. Brent, D.D., 237 West North Street, Buffalo, N. Y.; The Reverend W. H. Milton, 125 South 4th Street, Wilmington, N. C.; Mr. Lewis B. Franklin, 281 Fourth Ave., New York, N. Y.; Hon. Ira W. Stratton, 408 Green Terrace, Reading, Pa.; Mr. Courtenay Barber, 617 Peoples Gas Building, Chicago, Ill.

—The Spirit of Missions.

### The House of Prayer—A Review

(Continued from page 10)

olden time the altar and the family were tied together with many recognized bonds, and the younger generation grew up in that atmosphere.

Kneel in private or family prayer, with the face toward our Jerusalem, the altar of the parish church; it is just as easy as sticking the face into the bedclothes or into the bottom of a chair; and it has a devout significance. The parish altar is for you the center of all your world. Think how you can care for it, and beautify it, and sincerely worship before it. If we were compelled to be absent from the service for some reason, or had been neglectful, think of the effect of the coming of our portion of the Holy Bread into our homes, sent by those who had missed us there! Think of the unspeakable comfort to the ill and the "shut-in"! These and a thousand other ties that could be felt and seen bound the family life to the altar, and the lambs of Christ grew up in the fear and love of God, and didn't require picnics to keep them interested.

Dear little Tarsicius was willing to die that the Holy Bread should be distributed among the ill and absent.

The book is one of sustained and helpful interest unto the end. It is a book wonderfully adapted to Lenten reading, either alone or in a class.

We feel the need in the Church's life for just such books; they reveal a life of faith and consecration to the things of God. They also bring to light the neglected histories of the inner life of the Church, the beauties of its liturgies, and the charm of a faith really tied to our life.

Reading such a book, somehow there comes to us the wholesome but neglected thought that in our Christian life there is something to do as well as to hear. F. H. T. H.

### CONTAGION

It is a well known fact that certain diseases are "catching." Cases of scarlet fever and diphtheria are placed under quarantine because there is danger that people coming into contact with them will become infected. So it is with less serious illnesses, such as measles and coughs and colds. The little disease germs which cause the sickness are exceedingly active and seem always to be seeking a victim whom they may attack. We therefore take precautions against them; we avoid contact with those who are ill with contagious diseases; we observe certain rules of sanitation; we try to keep up our vitality so that the germs may not find lodgment in us. And thus we keep our bodies healthy and strong.

It is also a fact (not so well known) that dispositions are "catching." There

(Coutinued on page 12)

### Contagion

(Continued from page 11)

is contagion in the spiritual realm as well as in the physical. Spiritual diseases, like hatred and fear and anxiety and "grouches" and the "blues," are extremely contagious. Sometimes whole nations and peoples become infected from the hatred and fear of a few, and great wars and disasters ensue. A company of happy folk can have their joyful fellowship killed by a single "grouch." An entire household is depressed by the virulent despondency of one member of the family. Unfortunately, society has not yet seen fit to isolate the individual carriers of spiritual contagion. And the world suffers because of their unrestricted freedom of association with their fellows.

There is one saving fact—that spiritual health is just as contagious as spiritual disease. Love, confidence, courage, good cheer, enthusiasm, are just as active and powerful as their opposites. And the spiritual laws of sanitation and health demand the acquisition of these things to counteract the evil and baleful influence of the others. If we would find real joy in living, we must first of all fill our own hearts and minds with those spiritual virtues which are the heritage of the children of a loving and righteous God. Those words with which Jesus closed His charge to His disciples on the night before His death are not merely a "pretty piece of optimism"; they constitute the soundest kind of spiritual counsel, following which the world shall find the way to salvation: "Be of good cheer."—*John F. Scott, in St. John's Record, Providence, R. I.*

### NEWS IN DIOCESAN PAPERS

It is said that librarians of public libraries would have a comparatively easy life if it were not for the public, and that choirmasters would not have to worry much if it were not for the choirs, and we believe that editors of diocesan papers might all relax and draw long breaths if it were not for parish news items.

In the first issue of *The Eastern Shore Churchman* of the Diocese of Easton, the Rev. Edmund Burke, Ph.D., wrote such a beautiful little philosophy of News Notes and painted such shining little haloes around their diminished heads that we believe all our readers (every member of a parish, not just the editors) will feel happier for reading what he says, which is in part as follows:

Next in importance to the plans and work of our bishops, it is essential that we keep in touch with the plans and efforts of each other. We often laugh at the personal notes of our local papers with their oft repeated information that Mrs. Sykes spent the week-end with Mrs. Jones. But these things are wholesome. It is good to know where Mrs. Sykes is; and better still to feel that she is pleasantly and wholesomely occupied; and that she is not disporting herself in the dark and clouded by paths of the world.

We would be glad to hear that Mrs. Sykes spent part of the week-end in church; but if she won't go to church we prefer to hear that she ate her Sunday dinner with Mrs. Jones, than that she fed on the apples of Sodom—somewhere else.

And so it is that out of these little personal touches we develop a personal sympathy with our neighbors, and, because we take an interest in what they are doing, we develop a community of life which extends out from a locality to a county; and so in ever widening circles to a state, a national, and eventually an international life.

This is the value of the news notes of a diocesan paper. We must know what our various guilds and organizations are doing in order that we may feel the pulse of the diocese, that we may realize that the churches around us are living, as we are living, and in the wholesome contact take heart of grace to live even more abundantly.

After a service in which twelve people took part a devout member of our Church said sadly to me, "The Church is dead." I answered her, "My dear lady, you must not think that. As long as you are alive, the Church is alive. Look around you. Do you realize that while we twelve were worshipping here, three thousand were worshipping in St. Paul's, London, and hundreds of thousands all over the world?"

We are too prone to scramble under a juniper tree with Elijah and declare that we, and we only, are left. But when we look around as Elijah was compelled to, we will find that there are not two hundred and fifty, but uncountable thousands who have not bowed the knee to Baal, but who are alive and quick with a devotion and service which is transforming the world, and in which we must take a living, active part.

It will be this that will make the News Notes of a diocesan paper a large factor in quickening the life of the parish to which it is made welcome; and it is this that will bring us out from under our juniper trees, and bind us together in a common purpose. Its influence will point us beyond our parish into the larger fields of our diocese, and beyond this into the broad plains and templed hills of the great life of the Church in the world.

### EASTER IN INDIA

Writing home to St. Augustine's College, Canterbury, England, a missionary in India says: "On Easter Day at the Hindi celebration in the Ranchi Cathedral, at which I assisted, we had over six hundred communicants at 6 and 8 p. m. It was wonderful to see those native Christians, some of whom had come in over night from their villages in order to be there in time; others had walked ten or fifteen miles in order to be present—so reverent and entering into the spirit of the service."

### CHRISTIAN MARRIAGE

Marriage is legally a civil contract, and, being unrecognized without the State's license, is primarily a responsibility of government. But churches solemnize a good proportion of all the marriages, and therefore have their responsibility as well; and so the proposed stand of the Episcopalians for physically pure marriages is important. We should like to see every church and every religion which consecrates wedlock insist upon knowing, by modern scientific methods, that the men and women it unites are duly qualified for this holy institution.

The churches must keep up with the times, and, wherever possible, lead. They can lead by accepting their responsibility to the young people whom they unite into families. Personal liberty cranks may rave, and prudes may protest, but it is the church's business to learn the nature of the union it is stamping with its approval.

Furthermore, it is the church's business to insist that the State shall help by recognizing its major share of the responsibility. Government does more and more every year, as we progress in the science of protecting human welfare, to fight disease and to teach the citizen to fight it. Yet, in the matter of contract over which government specifically claims fundamental jurisdiction, it allows citizens—and citizens usually of immature experience and sentimental judgment—to go ahead blindly, though the result jeopardizes the health of whole units of population and future units *ad infinitum*.

We need more exacting laws on the subject of marriage. Too many divorces are born as the government clerk hands out the license. But a good first step in this direction is to arouse the churches to face, instead of sidestepping, the duty they owe the community, that of being able to ... tify the kind of marriages they are consecrating. We cannot see how a church which is careless on this point can give a hold on the family lives of its people.—*Chicago Evening Post.*

### INTERCESSION

The hours from 10 to 4 on Fridays are observed in a New York church as a time of continual intercession, beginning with a celebration at 10 and including the Litany at noon. Various members of the congregation come in to pray for whatever time they find possible, each one being responsible for the same definite period each week.

Subjects for intercession are supplied on typewritten sheets. The Litany is prefaced by any special prayers for which request may have been made. These special intercessions at present include each week a group of the priorities as listed in the program. The entire list of priorities is to be definitely prayed for in this way, a few each week.

# Thompson Orphanage

## And Training Institution

REV. W. H. WHEELER, Editor.

**February at the Orphanage**

We very much wish all our good friends could have been with us for our celebration of Washington's Birthday. You can see from these pictures that it was a very patriotic occasion. Of course, it couldn't be otherwise, for your boys and girls here are 100 per cent American. Great credit is due Miss Elsie Nall, who planned and directed the program.

February 7th, the superintendent very much enjoyed being at the Convocation of Charlotte, and was given an opportunity to report on the Orphanage.

February 10th, the Junior Daughters of the King, of St. Peter's Church, gave the children a delightful Valentine party in St. Peter's parish hall.

Quinquagesima Sunday, the entire Orphanage family took the Southern public motor cars, through the generosity of Mr. and Mrs. Cutter, and went to the Church of the Holy Comforter, where they overfilled one entire side of the church. The fine music and fine sermon were both greatly enjoyed.

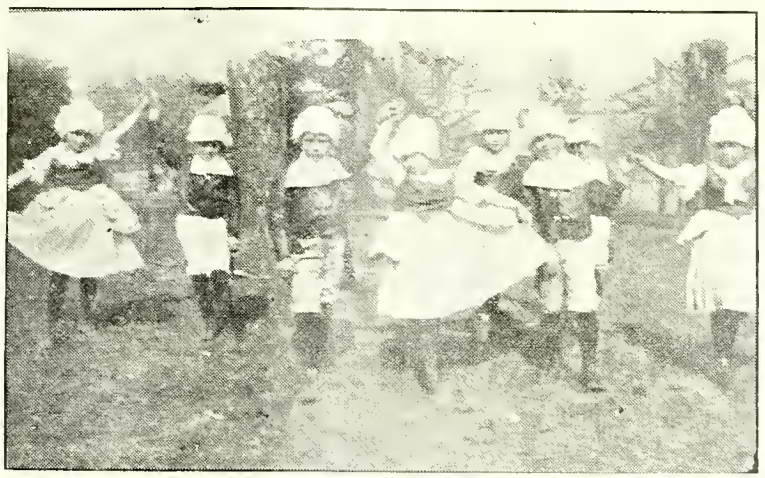
February 12th, a meeting of all the branches of the Woman's Auxiliary of the city was held in St. Martin's parish hall, and the topic was the Thompson Orphanage. Miss Lay, the new recreational director, spoke enthusiastically of her plans and programs, and met with a wonderful response. The superintendent spoke of the needs of the institution. At the close of the meeting, delicious refreshments were served. St. Martin's parish is always working for the good of the Orphanage.

February 13th, the regular meeting of the executive committee was held. Rev. Mr. Rogers, rector of St. Peter's, elected at the annual meeting of the board in January, was present, and made many valuable suggestions out of his wide experience as founder and first president of the Boys' Home, of Virginia.

Sunday, February 18th, a special meeting was held in the chapel at 9:30, and a splendid talk was given by Mr. W. J. Poindexter, a senior at U. N. C., on "Right Living." Mr. Poindexter is one of the University's crack football players and a champion wrestler, and his words left a deep impression.

February 22nd, Miss Lay, recreational director, conducted a very successful and much enjoyed field meet. The children were divided in two teams, and competition was very keen. The "Tigers" finally carried off the victory.

Each Friday afternoon in Lent, Mr. Rogers has been having special services for children, with music by the boy choir, and a special sermon for the children. It has been made possible for the children of the Orphanage to attend, through the kindness of many of the good friends of St. Peter's and some from St. Martin's, who have conveyed the children to the services and also brought them home again in their automobiles.



Dancing On the Lawn

February 25th, all attended the morning service at St. Martin's and were made most welcome by Rev. Mr. Jackson, the rector, than whom the children feel they have no warmer friend.

A whooping-cough scare developed about the end of the month, and our good friend and physician, Dr. William Myers Hunter, thought it best to inoculate our eighteen babies, and so far, we are very glad to state, the inoculation has proved to be effective.

**Cash Contributions Received From Jan. 10th to Feb. 10th**

| | |
|---|---|
| Beaufort, St. Paul's | $ .25 |
| Charlotte, T. O. G., St. Peter's Church, scholarship for 1922 | 60.00 |
| Creswell, W. A., St. David's, for Recreational Director | 20.00 |
| Charlotte, Mr. W. H. Kelly | 24.00 |
| Charlotte, Mrs. George Tnrlee | 1.00 |
| Charlotte, Mr. F. B. Ferris | 1.00 |
| Charlotte, Mr. and Mrs. J. H. Cutter, car fare for children | 50.00 |
| Duke, Miss Mary Lucas Cantwell, for Coates children | 10.50 |
| East Carolina, Diocese of, C. S. S. L. | 33.25 |
| Elizabeth City, Christ Church | 15.00 |
| Fletcher, Calvary Parish | 2.25 |
| Greensboro, Holy Trinity, for Recreational Director | 50.00 |
| Greensboro, Mr. C. F. Adams | 1.00 |
| Greensboro, Mr. C. L. Curtis | 5.00 |
| Gastonia, S. S., St. Mark's | 4.65 |
| Hertford, Trinity Church | 50.00 |
| Hendersonville, Fassifern School | 50.00 |
| Henderson, Holy Innocents | 319.00 |
| Morganton, N. C. School for the Deaf | 9.00 |
| Milton, Christ Church, through Miss E. D. Winstead | 3.47 |
| Merry Hill, Emily, Richard and Whitmell Smithwick | 1.00 |
| North Carolina, Diocese of, N. W. C. | 1,879.19 |
| North Carolina, Diocese of, additional Thanksgiving offerings, N. W. C. | 1,017.39 |
| North Carolina, Diocese of, W. A., N. W. C. | 234.38 |
| North Carolina, Diocese of, C. S. S. L., N. W. C. | 17.00 |
| North Carolina, Diocese of, Thanksgiving offerings, N. W. C. | 710.25 |
| North Carolina, Diocese of, N. W. C. | 62.91 |
| New Bern, Mr. C. V. Scott | 12.50 |
| Raleigh, Mrs. Dora M. Rodgers | 10.00 |
| Raleigh, Parish estate | 20.00 |
| Ridgeway, Sarah and Helen Petar | .25 |
| Smithfield, St. Paul's S. S. | 2.00 |
| Salisbury, St. Peter's Church | 16.95 |
| Scotland Neck, S. S., Trinity Church, birthday pennies | 1.00 |
| Washington, St. Peter's, additional Thanksgiving offering | .01 |
| Washington, St. Peter's, Daughters of the King, for Recreational Director | 10.00 |
| Windsor, S. S., St. Thomas | 2.05 |
| Wilmington, Mr. Ray Smith | 5.00 |
| Wilmington, J. A., St. Paul's | 10.00 |
| Wilmington, Mrs. Herbert F. Wilder | 5.00 |
| Wilmington, Bishop Darst, for office furniture | 25.00 |
| Windsor, S. S., St. Thomas' | 1.88 |
| Total | $4,753.13 |

**Contributions in Kind**

One barrel canned goods and other

(Continued on page 14)

### A CORRECTION

Charlotte, N. C., March 15, 1923.

My dear Mr. Editor:

In the report of the Charlotte Convocation, February issue, it was stated that Mr. Wheeler suggested that the two cottages, which it is hoped will be erected to replace Thompson Hall, should be called Osborne Hall and Smith Cottage, in honor of the two former superintendents.

May I ask you to make a correction in the next issue of the Carolina Churchman, if you can find space, stating that Mr. Wheeler's suggestion was that the two buildings be called New Thompson Hall and the Rev. Walter J. Smith Memorial Cottage?

As you know, we already have the Edwin A. Osborne Memorial Cottage, which is a baby cottage.

Thanking you for making this correction, if you can find space for it, with all best wishes,

Yours truly,
W. H. WHEELER,
Superintendent.

### Thompson Orphanage

(Continued from page 13)

pantry supplies, W. A., Grace Church, Woodville; one box canned goods, candy and book, St. John's, Wilmington; one dozen hand towels, one dozen wash cloths and two sweaters, St. George's Missionary Society, Brooklyn, N. Y.; five dresses, four baby carriages, six suits underwear, safety pins, bottle Synol soap, comb, three hats, one chair, one overcoat, Junior Hospital Guild, Charlotte; one bundle clothing, Mrs. Tom Alexander, Charlotte; outfit for Mary Lee Royster, Mrs. H. L. McClaren, Charlotte; one hat, one bath robe, lot of neckties, Mrs. A. C. Zollicoffer, Henderson; underwear, cap, muslin and outing flannel, thread, one pillowcase, collar and cuff set, W. A. and Guild, St. Thomas' Church, Windsor; dresses, stockings, underwear, sheets, pillowcase, blankets, hospital and dispensary supplies, W. A., St. John's Church, Cold Springs Harbor, L. I.; one box clothing for Mildred and Gwendolyn Witherspoon, from their mother and sister, McComb, Miss.; one book, "The Drummer Boy," C. P. C., Williamston; hats, coat and sweater, Mrs. R. L. Tate, Charlotte; two coat-suits, Miss Margaret T. Lee, Raleigh; one box containing number of shoes, Mrs. W. A. Whitaker, Winston-Salem; four gingham dresses, Susie Hopson, from W. A., Calvary Parish, Fletcher; one barrel potatoes, Mrs. L. M. Cromartie and Miss E. A. Robinson, Elizabethton; outfit for Alice Rodgers, Mrs. C. B. Bryant, Charlotte; window curtains, Mrs. W. A. Avant, Charlotte; two chairs and two pictures, Mrs. Louis Green, Charlotte; one table, Mrs. W. E. Diggle, Charlotte; one stove, Mrs. J. S. Myers, Charlotte; one box canned goods, Mrs. C. A. Mann, Middleton; four pairs blankets, ten union suits, six pairs sateen bloomers, six boys' caps, one dozen Turkish towels, W. A., St. John's Church, Huntington, N. Y.; one bag pecans, Mr. John Q. Gant, Jr., Jewell, Ga.; one box oranges for Henry Fort, Mr. E. C. Griffith, Charlotte; two dozen pairs little boys' rompers, one hot-water bottle and one ice-bag, W. A., St. John's Church, Huntington, L. I.; one box candy, one pair shoes for Lucile Vincent, from her mother; one blue serge dress, Miss Catherine Albertson, Elizabeth City; six dresses for Baby Cottage, Junior Hospital Guild, Charlotte; lot of purses for little girls, J. B. Ivey & Co., Charlotte.

Young Americans, All

### CHEERFUL CONFIDENCES

George Parkin Atwater, D. D.

ANOTHER CONTEST

Here is a contest which is open to every reader of *The Witness:* Bishop, priest, deacon, or layman, young or old. You are asked to compile a table of facts or phrases, taken from the Bible, Prayer Book, or the Church's practice, which involves the numbers from 1 to 10.

For example:

One—One God.
Two—Two Testaments.
Three—Three orders of Ministers.
Four—Four Gospels.
Five—Five great Festivals of the Church.
Six—"Six days shalt thou labor."
Seven—Seven deacons originally appointed (Acts 6).
Eight—Eight seasons of the Church year.
Nine—Nine verses in the "Magnificat." (Prayer Book, page 22.)
Ten—Ten Commandments.

Try to find as many phrases as possible under each number. Unimportant or incidental numerical references in the Bible should be avoided. But any fact, having any bearing upon Church, Bible, or Prayer Book may be included. Phrases like "sixth hour" or "tenth Sunday" may not be included. You may consult your books.

Groups, such as a Sunday-school class may compile a list if they prefer.

Tabulate the phrases, using one side of sheets of paper, and send them to me, at Akron, Ohio, giving your name and address. The names of the ones sending in the most satisfactory lists will be published. A compilation of all the lists will likewise appear in this column.

Keep a copy of your list, as it will probably be impossible for me to return it.—*The Witness.*

### DON'TS FOR CHURCH-GOERS

Don't visit. Worship.

Don't hurry away. Speak and be spoken to.

Don't stop in the end of the pew. Move on.

Don't monopolize your hymn-book. Be neighborly.

Don't wait for introductions. Introduce yourself.

Don't choose the back seat. Leave it for late comers.

Don't dodge the collection plate. Pay what you are able.

Don't criticize. Remember and think on your own frailties.

Don't stare blankly while others sing, read, pray. Join in.

Don't leave without praying God's blessing upon all present.

Don't sit while others stand or kneel. Share in the service.

Don't sit with your hand to your head as if worshiping hurt you.

Don't dodge the preacher. Show yourself friendly.—*James G. Tucker, in the Central Christian Advocate.*

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—*J. G. Holland.*

Why should we love the Lord?
—Psalm 31: 19-24.

How does God's promises bring joy?
—Psalm 32: 8-11.

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As a shepherd, what will the Lord do?

—Psalm 23: 1-6.

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Who is the King of Glory?

—Psalm 24: 8-10.

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| | Quota | Paid |
|---|---|---|
| **Charlotte Convocation** | | |
| Ansonville—All Souls | $2,400 00 | $ 100.00 |
| Burlington—Holy Comforter | 1,849.00 | 162 30 |
| Charlotte—Chapel of Hope | 150 00 | 2 00 |
| Charlotte—Holy Comforter | 2,438.00 | 174 16 |
| Charlotte—St. Andrew's | 104.00 | 17.60 |
| Charlotte—St. Martin's | 2,410 00 | 437.73 |
| Charlotte—St. Mary's | 100.00 | 20.54 |
| Charlotte—St. Peter's | 6,863.00 | 1 36.32 |
| Cleveland—Christ | 300 00 | |
| Concord—All Saints' | 1,000.00 | 125.00 |
| Coolbreeze—Good Shepherd | 400 00 | 70.00 |
| Davie County—Ascension | 150 00 | 32 95 |
| Elkin—Galloway Memorial | 28 00 | 10.00 |
| Germantown—St. Philip's | 84 00 | 13 50 |
| Greensboro—Holy Trinity | 3,190 00 | 260.00 |
| Greensboro—St. Andrew's | 1,700 00 | 12.75 |
| Hamlet—All Saints' | 120 00 | |
| High Point—St. Mary's | 1,162.00 | 63 10 |
| Iredell Co.—St. James' | 100 00 | |
| Laurinburg—St. David's | 145.00 | |
| Leaksville—The Epiphany | 456 00 | 76 00 |
| Lexington—Grace | 951 00 | 79.25 |
| Mayodan—Messiah | 100.00 | 35.70 |
| Mecklenburg County—St. Mark's | 242.00 | 42.00 |
| Milton—Christ | 50 00 | 50.00 |
| Monroe—St. Paul's | 400 00 | 75 00 |
| Mt. Airy—Trinity | 300.00 | |
| Reidsville—St. Thomas | 500 00 | |
| Rockingham—Messiah | 500.00 | |
| Rockingham County—St. Andrew's | 10.00 | .85 |
| Rowan County—St. Jude's | 52.00 | |
| Rowan County—St. Matthew's | 107 00 | 13.00 |
| Salisbury—St. Luke's | 2,316 00 | 181 28 |
| Salisbury—St. Paul's | 200.00 | 18.35 |
| Salisbury—St. Peter's | 65 00 | |
| Spray—St. Luke's | 456 00 | 40 00 |
| Statesville—Trinity | 150.00 | 3.72 |
| Stoneville—Emmanuel | 20 00 | 3.60 |
| Union County—St. Timothy | 50 00 | 4.20 |
| Wadesboro—Calvary | 1,176.00 | |
| Walnut Cove—Christ | 225 00 | |
| Winston—St. Paul's | 3,493.00 | 583.40 |
| Woodleaf—St. George's | 50 00 | |
| Spencer—St. Joseph's | 25.00 | |
| **Raleigh Convocation** | | |
| Battleboro—St. John's | 328 00 | 40.00 |
| Chapel Hill—Chapel of Cross | 1,032 00 | 163.20 |
| Duke—St. Stephen's | 600 00 | 100.00 |
| Durham—St. Philip's | 4,773 00 | 397.75 |
| Enfield—Advent | 380 00 | |
| Halifax—St. Mark's | 234 00 | 39 00 |
| Henderson—Holy Innocents' | 3,192 00 | 549.70 |
| Hillsboro—St. Matthew's | 1,290 00 | 400.00 |
| Jackson—Our Savior | 200 00 | |
| Kittrell—St. James' | 125.00 | 30.00 |
| Lawrence—Grace | 50.00 | 10 00 |
| Littleton—St. Alban's | 295.00 | 66.00 |
| Louisburg—St. Paul's | 600 00 | 14.00 |
| Middleburg—Heavenly Rest | 50.00 | |
| Northampton County—St. Luke's | 125.00 | 23 70 |
| Oxford—St. Stephen's | 1,556 00 | 225.71 |
| Pinehurst | 500 00 | |
| Pittsboro—St. Bartholomew's | 454.00 | 75.70 |
| Raleigh—Christ | 6,119.00 | 882.79 |
| Raleigh—Good Shepherd | 5,084 00 | 352.30 |
| Raleigh—St. Mary's | 1,000 00 | 323.60 |
| Raleigh—St. Savior's | 200 00 | 50.00 |
| Ridgeway—Good Shepherd | 215 00 | |
| Ringwood—St. Clement's | 39 00 | |
| Roanoke Rapids—All Saints' | 1,500 00 | |
| Rocky Mount—Good Shepherd | 3,253 00 | 913.30 |
| Sanford—St. Thomas' | 125.00 | 20.90 |
| Scotland Neck—Trinity | 1,370 00 | |
| Smithfield—St. Paul's | 500 00 | |
| Southern Pines—Emmanuel | 200.00 | |
| Speed—St. Mary's | 100.00 | 25.00 |
| Spring Hope—St. Jude's | 85.00 | |
| Stovall—St. Peter's | 210 00 | |
| Tarboro—Calvary | 3,500 00 | |
| Townville—Holy Trinity | 100 00 | |
| Wake Forest—St. John's | 50.00 | *50.00 |
| Warrenton—Emmanuel | 1,264 00 | 125.00 |
| Weldon—Grace | 946 00 | |
| Wilson—St. Timothy's | 2,380 00 | 200 00 |
| Orange County—St. Mary's | 30 00 | 2.50 |
| Roxboro Mission | 50 00 | |
| Selma—St. Gabriel's | 32 00 | |
| **Colored Convocation** | | |
| Charlotte—St. Michael and All Angels | 234 00 | 14.81 |
| Durham—St. Titus' | 70 00 | |
| Greensboro—Redeemer | 10 00 | |
| Henderson | 10 00 | 1.70 |
| Littleton—St. Anna's | 15 00 | 1.25 |
| Louisburg—St. Matthew's | 45 00 | |
| Monroe—Holy Trinity | 42 00 | |
| Oxford—St. Cyprian's | 19.00 | |
| Pittsboro—St. James' | 13 00 | 3.30 |
| Raleigh—St. Ambrose | 237 00 | |
| Raleigh—St. Augustine's | 600.00 | 300.00 |
| Rocky Mount—Holy Hope | 18 00 | 5.00 |
| Salisbury—St. Philip's | 5 00 | |
| Satterwhite—St. Simeon's | 13 00 | |
| Statesville—Holy Cross | 20 00 | 3.70 |
| Tarboro—St. Luke's | 150 00 | |
| Warren County—St. Luke's | 1 00 | |
| Warrenton—All Saints' | 37 00 | 9 50 |
| Wilson—St. Mark's | 85 00 | 14.20 |
| Winston—St. Stephen's | 6.00 | |

*This amount was for 1922 but was received too late to credit as books were closed and had been audited.

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

## THE BISHOP'S APPOINTMENTS

March

4 Sunday a. m., Littleton, St. Alban's.
Sunday, p.m., Ringwood.
7 Wednesday, p. m., Raleigh, Good Shepherd.
11 Sunday, a. m., Pittsboro, St. Bartholomew's.
Sunday, p. m., Sanford.
14 Wednesday, p. m., Raleigh, Good Shepherd.
18 Sunday, Chapel Hill.
25 Sunday, a. m., Southern Pines.
Sunday, p. m., Raleigh, Good Shepherd.

April

1 EASTER DAY, a. m., Warrenton, Emmanuel.
EASTER DAY, p. m., Ridgeway.
2 Monday, p. m., Middleburg.
12 Thursday, p. m., Northampton County, St. Luke's.
13 Friday, p. m., Roanoke Rapids.
15 Sunday, a. m., Weldon.
Sunday, p. m., Jackson.
22 Sunday, a. m., Raleigh, Christ Church.
Sunday, p. m., Raleigh, St. Mary's.
29 Sunday, a. m., Raleigh, St. Saviour's.
Sunday, p. m., Wake Forest.

The Holy Communion will be administered at all morning services. The offerings of the people will be taken at all services for the work of the Diocese.

JOS. BLOUNT CHESHIRE,
Ravenscroft, Bishop.
February 2, 1923.

## HERE AND THERE IN THE DIOCESE

Bishop Penick preached to the Rotarians of Winston-Salem in St. Paul's Church on the evening of February 11th, at a special service. It will be of interest to know that Bishop Penick, who, as rector of St. Peter's, Charlotte, was vice-president of the Charlotte Rotarians, continues to be a Rotarian there, even though Rev. Floyd Rogers, the present rector of St. Peter's, was taken into the Rotary Club there.

Rev. Dr. Schaad, the General Missioner sent out by the General Council, has recently held an interesting mission in St. Paul's, Winston-Salem. In the future—perhaps next fall—he will return to North Carolina to hold a "Preaching Clinic" to the clergymen of the diocese, especially emphasizing the prophetic element of the ministry.

Christ Church, Raleigh, during the second week of March, has been conducting a special mission for men, Messrs. Hadley and Mercer being the leaders. These two men for over fifteen years special evangelists to college students at large student conferences all over the country, as well as doing a remarkable work at the colleges and universities, have only recently received the recognition from the Church which has long been their due. It is but one of the many evidences we have of the "arousement" toward our onward growth.

St. Thomas' Church, Reidsville, has been holding a mission, Rev. J. Cleveland Hall, of Danville, Va., began the mission, and Bishop Penick preached at the closing sessions.

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What should be sweeter than honey and the honeycomb?
—Psalm 19: 7-9.

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Safety of the Perfect—Behold, God will not cast away a perfect man, nor will he help the evil doers.—Job 8:20.

---

What follows to those who put their trust in God?
—Psalm 16: 1-11.

---

When will you be perfectly satisfied?
—Psalm 17: 15.

---

What is to be desired more than gold? —Psalm 19: 7-9.

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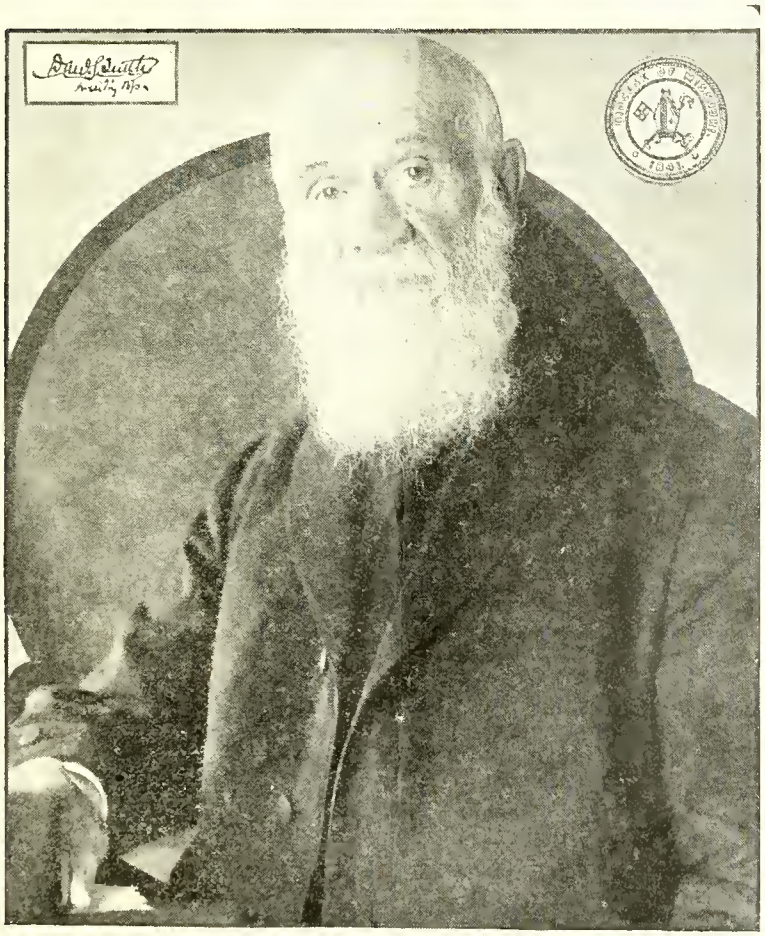
# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., APRIL, 1923 No. 2

Jos B Cheshire Jr
Sept 1923

*Published in the Interest of the Diocese of North Carolina*



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THE HEADMASTERS.

# The Carolina Churchman

## Organ of the Diocese of North Carolina and the Thompson Orphanage

### BISHOP TUTTLE DEAD

When the news was sent out a short while ago that Bishop Tuttle had entered into the other life there was a feeling of gennine sadness all over our land. The love and esteem held for him were by no means limited to our own Communion. He and Cardinal Gibbons were prelates who were claimed by the whole nation. For their personalities like beacon lights gave forth the highest and most inspiring examples of true Americanism. They belonged to the Nobility of the New World.

Bishop Tuttle was perhaps one of the very few bishops who had to await for the canonical age of thirty before he could be consecrated, he having been elected to the Episcopate during his 29th year. He was consecrated in 1867. And for quite a while before his death he enjoyed the distinction of being not only in point of service the oldest bishop of the Anglican Communion, but according to the Church Times of London, he was the senior bishop of all Christendom, the next being either Bishop Garrett, of Dallas, or the Roman Archbishop of Wellington, New Zealand, each having been Bishop Tuttle's junior in time of consecration. The next senior bishops now active appear to be Bishop Weed (1886), Bishop Pinkham of Calgary and Bishop Talbot, both 1887, the archbishop of Wales and Bishop Vincent, both 1889.

### WOMAN'S AUXILIARY MEETS IN CHRIST CHURCH, RALEIGH

The Woman's Auxiliary began its annual meeting this year at Christ Church, Raleigh, with Bishop Penick conducting the quiet devotional program, on Tuesday night, April 10th. It was a very inspiring meeting from every point of view. Not only the addresses that were made by the invited speakers, but the reports received from many branches, showed that the work in this agency of the Church is fast going ahead and seeking to not only keep up, but to lead in, public activities which need the ever-watchful supervision and encouragement of the Church.

The following is the program of the meeting, beginning Wednesday, the 11th:

**Wednesday**

7:30 a. m. Celebration Holy Communion; Hymn 478: Presentation United Thank Offering, Rev. Milton A. Barber, Celebrant.

9:30 a. m. Business meeting; Hymn 580; Prayer; Greeting—Rev. Milton A. Barber; Welcome—Mrs. F. H. Busbee, honorary president; Response — Miss Kate Cheshire; President's address; Report of officers and chairmen of committees.

12 m. Noon-day prayer and meditation—Miss Lindley.

12:30 p. m. New business; Auxiliary Special—Mrs. James Staton, Miss Claudia Hunter, Hoke Ramsaur; Memorial—Miss Eunice Hall; Other new business.

1:30 p. m. Luncheon—Rectory; Hostesses, Senior Branch Woman's Auxiliary of Christ Church.

2:30 p. m. Business session; Hymn 143; Prayer; District reports; Hymn 149; Conference—Religious Education; Mission Study — Miss Easdale Shaw, secretary religious education; Church Service Leagne—Mrs. H. M. Bonner; Discussion.

4:55 p. m. Closing thought—Deaconess Stewart; Hymn 253.

5:30 p. m. Drive—St. Augustine's.

6:30 p. m. Supper—St. Mary's School; Hostesses, Rev. and Mrs. Way.

8:30 p. m. Evening prayer; Convention sermon, Rev. T. F. Opie, Burlington.

**Thursday**

7:30 a. m. Celebration Holy Communion—Church of the Good Shepherd, Rev. Henry G. Lane, Celebrant.

9:30 a. m. Business meeting. Hymn 639; Prayer; Election of officers; New Business; Reports.

11:00 a. m. Woman's Auxiliary in China; Hymn 584; Deaconess Stewart.

11:30 a. m. Some ways to help the Colored Woman's Auxiliary—Mrs. DeLaney.

12 m. Noon-day prayer and meditation—Miss Lindley.

12:30 p. m. New business.

1-1:30 p. m. Reports.

1:30 p. m. Luncheon—Residence Miss Sally Dortch, hostess; St. Monica's Branch Woman's Auxiliary.

2:30 p. m. Hymn 264; Prayer; Unfinished business; Woman's Auxiliary conference, Miss Lindley presiding.

5:00 p. m. Closing thought—Mrs. T. W. Bickett, president; Hymn 586.

5:30 p. m. Drive.

6:30 p. m. Supper—Residence Bishop and Mrs. Cheshire; Hostesses, Good Shepherd Branch, St. Elizabeth's, St. Anne's.

8:30 p. m. Evening prayer; Address—Deaconess Stewart; Address—Miss Lindley; Benediction—Rt. Rev. Joseph Blount Cheshire, D. D.

In her address, the president, Mrs. T. W. Bickett, emphasized the duties of the women of today.

Whether women will it or not, they are now a part of the body politic and their influence must be felt, Mrs. Bickett told the delegates to the Convention in her presidential address when she outlined channels in which the work of women may be most effective.

(Continued on page 8)

### EASTER AT MAYODAN

Once more the glorions festival of Easter has come and gone, and once more the Church of the Messiah, Mayodan, feels renewed strength and zeal, renewed courage for the battle of life, because of the manifold blessings of this the central fact of Christianity — this transcendent fact, which puts the religion of our Lord and Master above and beyond all other religions and creeds; and gives the glory and power and majesty due His Holy Name a vitality, and a reality so strangely lacking in other religions.

Our Lent was so full of things worth while, things of the spirit, that it was a fitting preparation for Easter and its holy joys. We, in Mayodan, did not so much give up, as add to, our daily routine. It was not a negative but a positive season; not getting rid of darkness, but rather bringing in the light. Not, "Lord what wilt thon have me deny myself" but, "Lord, what wilt thou have me to do." There was a daily, often twice daily, service in the church; and each week we had a visiting clergyman give us a special service. Of all the many things of which the Convocation of Charlotte has reason to be prond is first her bishops, true fathers in God; second her archdeacon, so splendid a leader and third her clergy, men who put first things first. So little did we have here in Mayodan to offer, even of the bodily comforts of life, yet the men came so gladly, and gave us of their best; and the inspiration shall last as long as we who worship here, shall live.

So when the forty days were past, and that great day of days dawned clear and bright, a vested choir of thirty voices sang, "Welcome, Happy Morning," as surely they had never sung it before; and our little mission was full of our own and neighboring church members all eager for the glory of the Risen Lord. Though King Winter did his best to freeze our enthusiasm, he was powerless; and by much labor and assistance, in the matter of flowers, from South Carolina, we succeeded in making the church a veritable bower of beauty. The dark moody arches were outlined in white cloth over which the exquisite wild smilax and ivy was hung, making a very beautiful effect. Easter lilies were in the altar vases, and a huge five-foot cross at the chancel steps was a glowing mass of varied colored flowers. In every corner flowers bloomed and choice potted plants had been loaned for the glory of God and the beautifying of his House of Prayer.

(Continued on page 4)

### Easter at Mayodan

(Continued from page 3)

Our beloved archdeacon, the Ven. W. H. Hardin, was the preacher; and he gave a most eloquent and inspiring sermon from the text, "Christ is Risen—Come see the place where the Lord lay." There was a breathless stillness through the church as we listened to this solemn, yet glorious, Easter message; and this, together with the communion—the largest in many, many years, gave the rector, and all those who love the church, a feeling of thankfulness that truly the Lord has been with us during the past three years. For surely "neither is he that planteth anything, neither he that watereth; but God who giveth the increase"; and to Him be all the glory forever. Amen.

GRACE HUNTER MAZYCK.

### AN APPRECIATION OF DR. HARTLEY

In appreciation of the recent services of the Rev. John Hartley, Ph.D., of Southern Pines, North Carolina, the vestry of St. John's Church, Fayetteville, North Carolina, desires to express the following:

Dr. Hartley has just completed a two weeks' preaching mission in our parish. It has been a most helpful and stimulating experience, resulting in much good to our congregation and to the community. The interest and attendance were well sustained throughout the mission. The general testimony has been that the Missioner gave us so much to think about and he put things in such an appealing and convincing way, one could hardly afford to miss any of his services. While speaking several times each day, he was always able to say something new, fresh and worth while. His sermons and addresses were scholarly and thoughtful, abounding in historical and classic references, simply and attractively expressed, clothed in the purest English, and delivered with a great deal of force and fervor—an intellectual treat and a spiritual uplift.

We think so highly of Dr. Hartley's work here that we earnestly commend his services to other parishes in the diocese, in the hope that they may avail themselves of the same privilege which has been ours.

COMMITTEE OF THE VESTRY.
Fayetteville, N. C.
March 21, 1923.

### CHURCH OF THE HOLY COMFORTER, BURLINGTON, N. C.

An organization of the young women of the parish was recently effected, with a membership of about twenty. It has been named the St. Margaret's Guild and is taking up a varied program, embracing study, social features, entertainment, parish aid, pageants, etc. It was lately decided that the Guild would support one of the children at the Thompson Orphanage in Charlotte, as one of its activities.

During Lent there have been weekly mission study classes, under the direction of the Woman's Auxiliary, with goodly attendance and marked interest. The subject of the study-class has been "The Program Presented," gotten out by the National Council. The class has been led by various women of the parish.

The several organizations of the parish are active and alert and recently the Ladies' Guild voted a $200 gift to the rectory for curtains and other improvements. This guild has in hand a fund of about $1,200 towards the proposed parish house to be erected later.

### BISHOP PENICK HOLDS A MISSION AT ST. MARY'S CHURCH, HIGH POINT

The Mission began on Monday, February 26th and ended on Sunday night, March 4th (excepting Saturday); there was a celebration of the Holy Communion each morning, and a mission preaching service each night. There was also a children's mission service on Friday afternoon. The services were all well attended, and the renewal of the baptismal vow on Sunday night at the close, was most impressive. There were many pledges turned in and the requests for intercessory prayer showed that the Mission bore much spiritual fruit.

While there the Bishop attended the Civitan luncheon, and being a Rotarian, was guest of honor at their luncheon, where he made a most effective speech.

### EDUCATING PEOPLE IN CHURCH NEWS

One of the lenten activities of the Church of the Holy Comforter, Burlington, N. C., was a canvass of the entire parish for subscriptions to church papers. There were committees from all the organizations in the parish, making the canvassing an inappreciable burden to each person doing the soliciting. Over a score of new subscribers were secured, the papers that were principally chosen being the Spirit of Missions, Southern Churchman and the diocesan organ, The Carolina Churchman, though the Churchman, The Living Church and The Witness also came in for a quota. Considering the relatively small membership of the parish and also the fact that there were already a number of church papers coming into the parish before the canvass, the undertaking was a successful one. Hereafter the congregation of this church ought to be an informed congregation, with regard to the work that is being done by the general Church, as set forth by the Church press.

### ST. MARTIN'S, CHARLOTTE, ISSUES YEAR BOOK

In a concise and yet complete manner, St. Martin's Church, Charlotte, has given to its parishioners and friends a record of the parish activities, together with a brief historical sketch. Rev. John Long Jackson has been the only rector of the parish. Records bespeak in a vivid manner the splendid work which he has been carrying on there since 1914 when St. Martin's changed from a mission to a parish. The statistics show that within ten years the baptized persons have increased 271, families 87, communicants 172, S. S. pupils 67, and teachers and officers 8. They now have a complete plant with an organization standardized under the Church Service League.

### BROTHERHOOD EXTENDS CAMP WORK FOR OLDER BOYS TO FOURTH PROVINCE

The Rt. Rev. J. M. Horner, Bishop of Western North Carolina, the Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina; William L. Balthis, National Council member of the Brotherhood, and President G. S. Lindgren, are actively at work as a committee representing the Piedmont Local Assembly, completing plans for the establishment of a Vacation Camp Conference in the Diocese of Western North Carolina this summer. It is anticipated that a site will be found among the beautiful Blue Ridge Mountains convenient to the other dioceses of the State as well as those of the neighboring States of Virginia, South Carolina, Georgia and Tennessee.

The camp will be named in honor of the Brotherhood's Vice-President, Ben Finney, who was for many years the field secretary for the Fourth Province. Mr. Finney is the newly elected Vice-Chancellor of the University of the South.

The locations and dates of the seven Vacation Camp Conferences under the auspices of the National Brotherhood this season are:

Camp Houghteling, near Richfield, Wis.—July 2-July 14—Fourth Year.

Camp Bonsall, near Philadelphia, Pa.—July 2-July 14—Fourth Year.

Camp Carleton, on Lake Erie, near Buffalo, N. Y.—June 25-July 7—Third Year.

Camp Tuttle, in the Missouri Ozarks—July 2-July 14—Third Year.

Camp John Wood, on the Long Island Coast—July 23-August 4—Second Year.

Camp Kirchoffer, Southern California—July 23-Aug. 4—Second Year.

Camp Finney, Western North Carolina—First Year.

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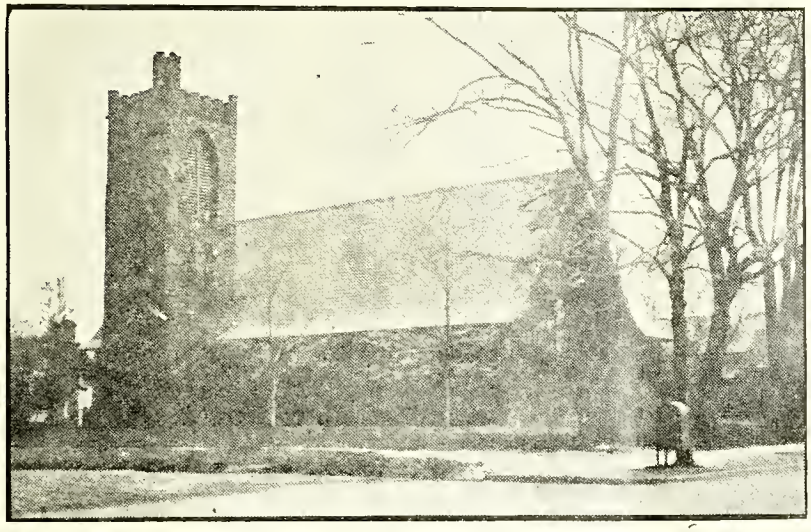
At the bottom of good manners there are always three things—self-sacrifice, self-control, self-respect.—Dr. Frederick Temple.

---

"On Saturday night," writes an African teacher to his missionary, "a lion played outside until 5:30 in the morning, which is why I was late for church."



EPISCOPAL CHURCH, OXFORD, N. C.

## HISTORICAL ITEMS CONCERNING SAINT STEPHEN'S CHURCH, OXFORD, N. C.

The county of Granville was created out of the county of Edgecombe on July 1st, 1746. In 1749 the Rev. Clement Hall, a missionary of the S. P. G., reports a long missionary journey from Edenton to Granville County, where he preached seven times, churched fifty women, and baptized 184 children. The spiritual state of the men is not mentioned. In 1769 Governor Tryon settled the Rev. Mr. McCartney as the minister for Granville County. A few months after the missionary writes that he has been "cordially received by the people, and they still continue to make his life as agreeable as the situation of the place admits of."

In 1771 a large number of men of the county protested to Governor Martin against the tax of twelve hundred pounds of tobacco, wherewith to build two new churches.

At the outbreak of the Revolutionary War the rector of the parish at Wilton, a few miles from Oxford, was thrown out of his church forcibly for his loyalist opinions. Subsequent to the peace, the Methodists entered in to possession of the church, and it has continued in their possession under the name of Banks' Chapel. Banks was a planter from Georgia who brought a large tract of land about Wilton. As a devoted son of the Church of England he at once established the church there, with the aforesaid result.

Oral tradition affirms that the services of the church began in the earliest years of the last century, and until within a few years ago a Churchwoman was still living who recalled attending the church service's in 1808. The Presbyterian Record book cites that in "1813 the Methodists and several other religious bodies" held services in the vicinity There is hardly a doubt but that our own church was included in those other bodies.

In 1821 the Rev. Thomas Wright, presumably rector of St. John's, Williamsboro, a prominent colonial parish of that time, about ten miles from Oxford, reports to that Convention that "he had visited and preached at Oxford."

In 1822 the Rev. William Mercer Green, deacon, afterwards Bishop of Mississippi, reports that he had officiated monthly at Warrenton, Halifax, Raleigh and Oxford.

The Rev. John Stark Ravenscroft, D.D., was consecrated the first Bishop of North Carolina on May 22, 1823, and Williamsboro became the See City. Williamsboro was then also the center of fashion and family for the county. At the first Diocesan Convention over which the new bishop presided, St. Stephen's parish was admitted into the Union with the Convention. Two years afterwards the Bishop reports that Oxford had only one male member, and he "under censure."

November 27th, 1832, the corner stone of the first church building was laid. The lot cost $200.00, and the building cost $800.00. The first altar was soon erected, and the whole building consecrated April 20th, 1833, by Bishop Levi Silliman Ives, D.D., then bishop of the diocese.

The Rev. William Shaw took formal charge of the church in Williamsboro and Oxford December 1st, 1832.

Under the following rector, the Rev. R. B. Dutton, the church building was extensively improved, and "rededicated" by the Rt. Rev. Thomas Atkinson, the third bishop of the diocese, July 26th, 1855.

In 1867 or 1868 a rectory was bought and paid for. This was during the rectorship of Rev. M. H. Vaughn who was rector of the parish twice, six years and a few months each time, each the longest rectorships in the history of the parish up to the beginning of the present rectorship, although nearly equalled by the Rev. R. B. Owens.

In 1873, under the Rev. P. D. Thompson, rector, the church at Goshen was built. A house and lot also bought at Sassafrass Folks, now Stovall, and services begun.

1881. New bell bought and placed in position.

1884. The new organ bought during the rectorship of the Rev. James Baird, D.D.

1889. The subject of the new church building was first broached, during the rectorship of the Rev. W. W. Walker, and that Easter Offering was the first offering for the purpose.

1893. In May the Rev. Edward Benedict became rector, and plans were chosen for the new church, drawn by Silas McBee of New York City. The corner lot was bought for $1,250.00, and the church property immensely improved and enlarged thereby.

1895. July 1st the Rev. James F. Plummer became rector. Work was begun on the new church building on August 15th, 1895, foundations laid and walls finally carried as far as the tops of the windows.

Among the last days of 1897 the Rev. Robert B. Owens became rector of the parish. During his incumbency the church building was completed and furnished and the second altar erected and beautified with the loving skill of the devoted rector's own hands. He also made the Credence Table and built the Rood-Screen.

The Convention of the Diocese met in the new church, St. Barnabas Day, 1902, at which time the church was consecrated by the bishop of the Diocese, the Rt. Rev. Joseph Blount Cheshire, D.D.

In 1904 the Rev. Tolson, afterwards Archdeacon of Raleigh, became rector. On Quinquagesima Sunday, 1907, the present incumbent became rector.

The previous Diocesan Conventions have been 1842, 1884, 1902. The present rector is the twenty-third in the succession of rectors.

For the above facts I am indebted to Colonel Olds and Rev. R. B. Owens.

## AN INVITATION

Mr. B. K. Lassiter, chairman of the executive committee, preparing St. Stepben's parish for the entertainment of the Convention of the Diocese of North Carolina, in the name of the parish, extends a most cordial invitation to the clergy and laity of the Diocese to come to Oxford on May 8th, and to send in their names numerously and at once. Let us make things warm with our friendships in our House of God.

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Why is a little that a righteous man hath, better than the riches of many wicked?

—Psalm 37: 32-37.

### PIEDMONT BROTHERHOOD AT SAINT MARTIN'S, CHARLOTTE

The annual meeting of the Piedmont Carolina Local Assembly of the Brotherhood of St. Andrew was held in Saint Martin's Episcopal Church April 20th, the first session beginning at 4:30 p. m.

Delegations from eight chapters were present from the towns of Gastonia, Lincolnton, Bessemer City, High Shoals, Lexington and Charlotte to a number of about 100 men.

Mr. G. S. Lindgren, president, made a report of the past year's work, showing organization of seven chapters in this territory and renewed interest of the Brotherhood through its two rules of prayer and service.

The chapters represented made fine reports, including work in convict camps, hospitals, Bible classes, visiting, parish activities.

The boy's camp committee composed of Bishops Edwin A. Penick and Junius M. Horner, W. L. Balthis, and F. O. Clarkson recommended that a camp for boys be established this summer at Little Switzerland under the auspices of the national organization, which was adopted and an executive committee appointed composed of L. C. Burwell, Charlotte, chairman; Rt. Rev. Edwin A. Penick, Rt. Rev. Junius M. Horner, Louis H. Balthis, Gastonia; Rev. John L. Jackson, Charlotte; Dr. Houston Hyatt, High Point, vice-chancellor; Ben F. Finney, University of South, Sewanee, Tennessee; W. E. Holt, Lexington, and W. A. Avant, Charlotte, to the carrying-out of the plan for the camp.

As tribute to the memory of Rt. Rev. Daniel S. Tuttle, late presiding bishop of the Church, whose body now lies in state in the cathedral in St. Louis, Mo., the entire Assembly stood in one minute's silent prayer.

Greetings were sent from the Assembly to the new chapters being organized in Trinity Church, Asheville, and St. Paul's Church, Winston-Salem.

The executive committee of the Assembly was authorized to send delegates to the International Brotherhood Convention at Chicago, in the fall, this being the 40th anniversary of the founding of the Brotherhood in Chicago.

The following officers were elected for the ensuing year: Mr. F. O. Clarkson, president; Mr. H. S. Cowell, vice-president; W. E. Haines, secretary-treasurer, and Rev. S. R. Guignard, chaplain.

The evening session was held in the parish house, and a delicious supper was served by the Woman's Auxiliary of the Saint Martin's Church. Music was furnished by the Troubadour Orchestra, its leader, Miss Nan Gordon rendering a violin solo, Nevin's Rosary.

After the supper the program was concluded by inspiring addresses by the following speakers: Mr. J. H. Cowles, principal of schools, Lexington; Mr. Edward A. Shields, field secretary of the national headquarters, Philadelphia, and Rt. Rev. Edwin A. Penick, Bishop Coadjutor of the Diocese of North Carolina.

The meeting was considered the best ever held by the Assembly.

FRANCIS O. CLARKSON.
President.

### DIOCESAN PUBLICITY COMMITTEE APPOINTED

Bishop Cheshire has appointed on the new publicity committee, Rev. Messrs. I. Harding Hughes, Robert E. Gribbin and Thos. F. Opie. One member of this committee attended one of the General Council's Publicity Meetings at Epiphany Church, Washington, on April 27th, and expects to make some sort of report at the Convention in Oxford.

### WITH ARCHDEACON BETHEA

Bishop Penick addressed the Auxiliary Thursday afternoon on the "Thompson Orphanage" and Archdeacon Bethea on "Diocesan Missions."

Archdeacon Bethea has just closed a very successful Mission at Roxboro. After the second day the attendance outgrew the little hall where the usual Episcopal services are held and the services moved to the new Methodist Church, and even this was taxed to capacity at the closing service. Mr. Martin, who lives in Roxboro and has charge of the Missions at Cuningham, Milton, Yanceyville and Goshen is doing a fine work in this field and is gaining the confidence and respect of the entire community. It is earnestly hoped that every parish and Mission in the Convocation will give its proportion so that a church may be put at this most important place.

The Archdeacon, acting as Grand Chaplain of the Grand Lodge of Masons of North Carolina, attended the laying of the corner-stone of the splendid new school building at Duke and as the exercises were on Saturday he remained over and conducted services the next morning. The beautiful new church at Duke is now well under way and gives promise of being ready for service soon.

On Sunday afternoon the Archdeacon, with several cars loaded with the Duke choir and members, drove to Lillington, the county-seat of Harnett County, and had a splendid service in the Presbyterian Church there which had been kindly loaned for the occasion. The large church was well filled and all enjoyed the service. We have no church at Lillington but there are a half dozen faithful and devoted communicants who are anxiously longing for one and who hope that "The Archdeacon's Building Fund" will be able to help them next year.

The Archdeacon will begin a Mission in Sanford on the fifteenth. This is one of the most important strategic points in the Convocation. A rapidly growing town served by the greatest railroad systems in the State, Southern, Seaboard and Coast Line, we have a beautiful lot in a good location, a splendid and devoted little band of workers, and we must replace the present inadequate and poorly located building with a neat church on the new lot. Some more need for the Archdeacon's Building Fund.

If you have never heard of this fund, it is an apportionment of as many dollars as there are members in each Parish and Mission in the Convocation. Not that each one is to give a dollar but that each member is to see that his church sends as many dollars as it has members. Ask your rector about this and ask him to send on your contribution. Hillsboro was the first Parish in the Convocation to pay this apportionment in full. Won't you see that your Parish is next?

### ARCHDEACON HARDIN'S LETTER

The month of March was an unusually busy one for the Archdeacon, as in addition to his regular routine duties he endeavored to respond as far as possible to the many requests of his brethren of the clergy for special Lenten services, which is always a sweet and blessed privilege.

On the first Sunday in the month a visitation was made to Good Shepherd Mission, Cooleemee, of which the Rev. Jos. D. C. Wilson is priest-in-charge.

The day dawned bright and beautiful, and getting an early start, we motored over from Salisbury, a distance of sixteen miles, arriving in time for the S. S. session. What a real joy it is from time to time to look into the happy faces of the hundred and more splendid boys and girls of Good Shepherd S. S., and to note the wonderful progress that is being made in this department of the work under the efficient leadership of the Rev. Mr. Wilson and his faithful co-workers. Mr. J. H. L. Rice has held the office of superintendent of this Sunday school for many years, and we venture to say there is not a more capable and painstaking one in the entire Convocation.

For some time past the work of this Sunday School has been more or less hampered on account of the inadequate facilities for carrying on the work, so in order to overcome this difficulty the congregation is planning within the next thirty or sixty days to begin the erection of a very substantial and commodious brick church to replace the old and somewhat dilapidated structure, with a basement sufficiently large to provide the necessary class-rooms, etc.

The growth of the Cooleemee group of missions has assumed such pro-

(Continued on page 7)

### Archdeacon Hardin's Letter

(Continued from page 6)

portions that a division of the field must be made, and with this end in view, the congregation of Christ Church, Cleveland, has undertaken to provide a rectory, which is now in process of construction. When fully completed, the proposed division will be made, and Mr. Wilson will become the resident minister of Christ Church, Cleveland, and will also retain the charge of St. Andrew's and St. George's, Woodleaf. It is hoped that a suitable man can then be found without delay for the missions in Davie County, who will make his headquarters at Cooleemee, where is located one of the Erwin chain of cotton mills, which employs a large number of operatives. A rectory is also to be built at Cooleemee in addition to the new church.

The following Sunday morning, service was held in Ascension Church, China Grove, ten miles south of Salisbury, for the joint congregations of that place and Kannapolis. A splendid farm-life school has recently been established at China Grove, and the future outlook for the church was never more encouraging. Mr. Wm. J. Swink, one of the foremost citizens of the town, and manager of the Patterson Mfg. Co., whose mills are in close proximity to the church, recently surprised the congregation most delightfully by having a landscape gardener beautify the grounds surrounding the mission. This was indeed a most gracious act on the part of Mr. Swink, for which we are all profoundly grateful.

At the evening hour a service was held in St. Peter's Church, Salisbury, which is under the care of Rev. Thos. L. Trott, who, with the assistance of Mr. Francis J. Murdock and his estimable wife, is making this mission the center of the religious and social life of East Salisbury.

The third Sunday was spent in Statesville, which is rapidly becoming one of the very best towns in this section of the State. This mission has been vacant for some weeks on account of the removal of the Rev. Mr. Wright to Walnut Cove; however, the Rev. Benj. F. Root, recently of Brooklyn, N. Y., has accepted a call to this field, and is expected to take charge on or about May 1st.

Our next visit was to Walnut Cove, which is one of the Mt. Airy group of missions—Mt. Airy, Germanton and Walnut Cove. These missions have been vacant since the removal of Rev. Mr. Mallett to Wilmington last May; however, the Rev. Mr. Wright has lately taken over the work, and we feel that much will be accomplished under his leadership.

W. H. H.

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Pleasant recollections promote cheerfulness and hopefulness; and painful ones, despondency and gloom.—Martineau.

### THE SITUATION GROWS WORSE

There were 1,058 deaths from smallpox, typhus and pneumonia the past fortnight among the Greek deportees from Anatolia who are waiting at Constantinople to be taken to Greece. Situation is aggravated by arrival the past week of four additional shiploads.

Desperate plight of refugees waiting on Mediterranean coast of Asia Minor is shown by following message wirelessed by destroyer Overton from Beach at Mersine:

"Police announce that refugees who fail to leave Mersine within four days will be deported to interior. They total 4,500. Please make strong representations to Allies to prevent such deportation. If these people are deported to the interior fifty per cent or more will die."

AMERICA-JAQUITH.

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### CHURCH AT ROCKINGHAM A MISSION WITH PARISH ACTIVITIES

Rockingham, April 20—Never before in the score of years that the Church of the Messiah has been established has the interest in the church been as keen, or the membership more militant. Classified as a "mission," the church has always been called upon to "put out" instead of ever having received any help. And now the congregation is insisting upon a different classification—the entitlements of a parish.

Rev. Howard Hartzell has been rector since February, 1922, dividing his time equally between Rockingham and Hamlet, but residing at Rockingham. His wife was formerly Miss Mossie Long, a St. Mary's alumnae, and she is a church worker of untiring energy. At the beginning of Mr. Hartzell's ministry here the congregation "chipped in" and presented him with a Ford coupe. He is not only a consecrated man, but an eloquent speaker, and his sermons are attracting many from other denominations to his services. Bishop Penick was here in February, and four adults were confirmed. It is planned now to hold a mission in the early fall, with Dr. David Howard of St. Luke's, Norfolk, to conduct same, and with Bishop Penick to be present the last night for confirmation.

Mr. Hartzell is a Knight Templar, and both last year and this year held special Easter services for Rockingham Commandery. The Sir Knights attended in full uniform, and the chancel banked with flowers, and special Easter music, made the services memorable.

The Brotherhood of St. Andrew is quite active, under leadership of B. T. Payne. A public meeting is held once each month—on Sunday afternoon, with addresses from men of other denominations.

The Sunday school is very flourishing. The "mite" boxes for Lent totalled $34.50, as compared with $14.00 last year. The enrollment at Sunday school is 48, and the average attendance during the winter has been 38. Mrs. Long has created a junior choir, of 17 children, and they attend in vestments the Sunday morning service, take part and then retire just before the sermon. The regular vested choir numbers 14, with Mrs. W. N. Everett, Jr., as organist. The small old organ was relegated to Sunday school work last year, and a large newer organ bought from a Charlotte Church.

Last year Mr. B. T. Payne presented the church with a prayer desk in memory of his wife, and last week Mrs. H. F. Fairley presented the church with a prayer book stand and prayer book, in memory of her father, the late Major John D. Shaw.

The church fronts on Greene and Lawrence streets, and it will be good news to friends of the church to know that these two streets have now been paved, and the church made splendidly accessible.

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### ALL SAINTS', ROANOKE RAPIDS

The members of the Church will be pleased to learn that Mr. Daniel W. Allen has entered the DuBose Memorial Church Training School at Monteagle, Tennessee, to prepare himself for the priesthood of the Church. Mr. Allen has been active in many of the phases of the Church work of All Saints and we predict a bright future for him. Mrs. Allen and Miss Evelyn Allen will go to Monteagle shortly.

The following Easter gifts have been given to All Saints' Church:

The Second Circle have presented a handsome pair of vesper light candelabra, each holding seven candles.

Mr. and Mrs. Arch L. Taylor have given a beautiful set of Eucharistic candlesticks in memory of their little daughter, Mary Louise Taylor.

Mrs. F. G. Jarman is the donor of two cut glass cruets for the Communion service.

A sterling silver ciborium is the gift of the Ladies' Guild.

A set of white embroidered book marks have been placed in the lectern Bible by Mrs. Lewis N. Taylor.

St. Luke's Church has just received the gift of two very pretty vesper light candlesticks, the gifts of Misses Bessie and Edmonia Wilkins in memory of their brother, Mr. Nicholas Wilkins.

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The Bishop of London has consented to be president of the forthcoming Anglo-Catholic Congress in London next July, and will deliver a presidential address at the first session, on the afternoon of Tuesday, July 10th, unless contingencies arise which will render necessary a change of date. Rev. H. A. Wilson will resign the secretaryship of the Congress on the occasion of next summer's meeting.—Ministers Monthly.

# The Woman's Auxiliary

### WADESBORO ENTERTAINS ROCKINGHAM AND HAMLET

In Wadesboro, North Carolina, Sunday afternoon, March 25, there was a joint meeting of the Rockingham, Hamlet and Wadesboro branches of the Woman's Auxiliary of the Episcopal Church. Mrs. Risden Little, president of the Wadesboro Auxiliary, presided over the meeting. Rev. Mr. Hammecker, rector of the Wadesboro Church, opened the meeting with prayer. Mrs. Little then called on Mrs. T. A. Covington of the Rockingham Auxiliary, Mrs. David Rice of the Hamlet Auxiliary, and Mrs. John T. Bennett of the Wadesboro Auxiliary for short talks on the work being done by their branches. Miss Esdale Shaw gave a splendid talk about her work as educational secretary of the diocese. Mrs. Baker, of the Wadesboro Auxiliary, talked on the ways of giving to the United Thank Offering. Mrs. Baker has inspired many to give systematically. Mrs. Fetter, the wife of a former beloved rector of the Rockingham and Wadesboro churches was present at this meeting.

Mrs. Heriot Clarkson, a member of St. Martin's Auxiliary, Charlotte, North Carolina, gave a splendid talk on the work being done by the Auxiliary there.

Rev. Howard Hartzell, rector of the Rockingham and Hamlet churches was also present for this meeting.

After an hour spent in discussing plans and work for the Auxiliary we adjourned to the church where an impressive service of intercessory prayer for missions was held. We were then invited to the rectory where Mrs. Hammecker and the ladies of the Wadesboro Auxiliary served refreshments.

This was a very inspiring meeting and it is hoped that these united meetings will become permanent. They bring the members of the Auxiliary close together and one branch encourages the other to do better work in the service for our Master.

MRS. HOWARD S. HARTZELL.

### WHY SHOULD WE GIVE TO THE UNITED OFFERING?

**1889-1923**

In 1889: $ 2,188.64
In 1922: $681,145.09

In 1889, one woman missionary supported and one mission church in Alaska built.

In 1922, nearly 200 women missionaries supported and churches and schools in all parts of the mission field.

In the American Church there are somewhat more than five hundred thousand women communicants. To far the greater number, the United Thank Offering is unknown. If each one of these women were to take a United Thank Offering Box and were to give even as little as one cent a day, in one year the Offering would amount to the sum of $1,825,000 and at the end of three years our Triennial Offering would be $5,475,000! So great an Offering would open many doors of opportunity, doors now closed, when, if the women of the Church would have it so, they might swing wide.

On the walls of a parish house in a western city hangs a poster with these words:

"Who should give to the United Thank Offering?

"Every woman and girl in the Episcopal Church!"

Every woman and girl in the Church joining in a great Thank Offering of prayer, of service, and of gifts! A United Thank Offering indeed!—From Leaflet W. A. 106, Woman's Auxiliary, 281 Fourth Avenue, New York.

### RESOLUTIONS OF RESPECT

Whereas, in the death of Mrs. A. M. Hanff, Saturday, April the 7th, God has seen fit to remove from our city a loved and beneficent Christian woman, from the Church of the Good Shepherd, a faithful member and devout communicant, and from the Sunday school of this church a teacher who by thirty-five years of devoted and passionate service enriched the lives of hundreds of little children, be it therefore

Resolved by the vestry of the Church of the Good Shepherd,

First, that the vestry is conscious of its deep loss, but resignedly thankful under Divine Providence for her long service,

Second, that it is in deep sympahty with her family;

Third, that a copy of the resolutions be sent her husband and to her daughter; that they be spread upon the minutes of the vestry and that they be published in the Carolina Churchman.

G. H. ANDREWS,
JOS. B. CHESHIRE, JR.,
A. B. MORGAN,
Committee.

### A CONFESSION

O most merciful Father; we confess before Thee that we have done little to spread Thy Gospel, and to extend Thy Kingdom among the people who know not Thee. Our love for the perishing world has been cold; our prayers have been feeble, and our gifts unworthy. We have not loved Thee as we ought, or our neighbor as ourselves. Hear us, O Lord, and when Thou hearest, forgive. Cast us not out from Thy service, but of Thy mercy pardon all that is past, and quickens us by the Holy Spirit to living faith and burning zeal, through Jesus Christ our Lord. Amen.

### Woman's Auxiliary Meets in Christ Church, Raleigh

(Continued from page 3)

"Not office seeking or high honor to the individual woman" would Mrs. Bickett have women devote their efforts, but to the general uplift of the home, the State and the nation."

The conditions of prisoners, interracial relations, and the treatment of the soldiers are things that challenge women's attention, she declared, quoting the head of the national Episcopal Woman's organization in the statement that the treatment of the disabled veterans of the world war is a "public disgrace and a national dishonor."

She urged all women eligible to join the auxiliary of the American Legion and all women to do their part in the care of the veterans.

She also recommended the enlargement of the race relations committee of the auxiliary and the enlargement of the committee on the Church Service League.

At a noon session Miss Lindley, of New York, official head of the Woman's Auxiliary of the United States, held prayer and meditation. Mrs. James Staton, president of eastern Carolina Diocese, discussed the training of deaconesses, Miss Emma Hall told of the Hoke-Ramsaur Memorial, a boy's school which will be found in Liberia to the memory of Hoke Ramsaur, missionary from China Grove, N. C., who went to Liberia from North Carolina Diocese and who later died in Liberia. The Diocese of North Carolina has pledged $1,000 to this memorial fund. Dr. C. C. Taylor, of State College, discussed rural problems.

**Elects Officers**

Mrs. T. W. Bickett, president of the auxiliary under terms of the organization holds over for another term as does the secretary, Mrs. C. A. Shore. The only two officers to be elected were the vice-president and the treasurer of the United Thank Offering. Mrs. W. A. Devin, wife of Judge W. A. Devin, of Oxford, was elected vice-president and Mrs. F. S. Spruill, of Rocky Mount, was elected treasurer of the Thank Offering.

Following the election of officers, Annie DeLaney, wife of Bishop DeLaney, told of the work of the colored missions in North Carolina.

Before adjournment the auxiliary stepped into the breach of a deficit of $6,000 in the pledges of the Nation-wide campaign and pledged a total of $1,580 as its share of the amount to be raised.

Stepping aside from its program, the auxiliary yesterday morning called for a speaker who might discuss the situation which confronts the victims of the recent tornado in Wake and Nash Counties and immediately after Carter Taylor, Red Cross relief worker, had pictured conditions there, raised $130.00 among the women in attendance upon the meeting and pledged more upon their return to their homes.

# TheCarolina Churchman

Published Monthly, Except August, at Raleigh, N. C.

Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. I. Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

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Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.

DIOCESE OF NORTH CAROLINA

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Re. Rev. Edwin A. Penick, D.D., Bishop Coadjutor _____Charlotte
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop _____Raleigh
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Entered as second-matter class at the postoffice at Raleigh, N. C.


## BE FOLKSY

When we get to the Convention in Oxford on May 8th, let's everybody proceed to know everybody else. Church conventions are not the most interesting and invigorating assemblies it has been our privilege to attend. There is so much routine and utterly dry necessary business to be attended to that it takes considerable patience to keep still and yet refrain from a nap now and then. Perhaps some day attending to the Lord's business can become as interesting as a political convention! In the meantime, though, there are many redeeming features about such gatherings as the one we are about to attend, features which are in the power of each individual (and not under the sway of fixed parliamentary procedure). We would suggest the following:

1. Learn the names of everybody. Go up and introduce yourself to every stranger. Tell where you are from and make the other fellow tell something about himself. BE FOLKSY.

2. If you have been a delegate of many years' service, do not act the part of a college senior with that reserve and dignity which chill the younger men who have delightful anticipations of what a church convention ought to be. But go forward and give the glad hand of welcome to the new delegates. In other words, BE FOLKSY.

3. Our clergymen seldom suffer the reproval of being termed "professional" in their manners. But we regret to say that there is still some chaff among the wheat. Host and hostesses as well as all other natural folks like for people to be human. So many good housewives are very anxious to be hospitable: but "don't you know I sort of dreaded it all, not knowing what sort of man our clergyman was going to be," they will say after it all was over and they found how much at ease their clergyman guest made them feel. What a benediction to each home, if you will only BE FOLKSY.

Let us make this Convention leave a delightful impression with all concerned. It can be done. But we must BE FOLKSY.

## STRANGERS IN THE FAMILY

The Bishop knows the names of the clergy in his diocese. Each archdeacon knows the clergy in his archdeaconery. The two treasurers "know of" the clergy. The rest of us—well, we are so interested in our individual parishes that we fail to keep in touch with all the members of our clergy family. Old ones go and new ones come. We really know only the "old-timers," and the new ones living near at hand. There are many strangers right in our own diocesan family.

In order to better acquaint the clergy and the laity as to the clergy personnel of our diocese, we are in this issue publishing a list of all the clergy in the diocese. We would suggest that each Sunday school superintendent cut out the page and tack it up in the parish house, or vestibule of the church, so that teachers, pupils, and interested parishioners may know "Who is Who."

## TAKING THE INITIATIVE

To be original in doing things worth while is always interesting to the on-lookers. Taking the initiative in the line of church work and then getting others to follow will always insure growth of the right sort. We heartily commend the action recently taken by the Men's Bible Class of Holy Comforter, Burlington, in regard to monthly contributions to the Thompson Orphanage. We understand that their circular letter endorsing the plan has met with considerable response. May the movement continue to grow.

## RIDICULE

It takes no brains to laugh. Idiots are inveterate laughers. To laugh with a person signifies sympathy; to laugh at a person is often but sheer hardness of heart. Especially to laugh at a child, and bring him to shame and inward hurt, is an unpardonable sin. It is a refined cruelty, more inhuman than to strike him with your fist. All real superiority is gentle, considerate, helpful. —Selected.

## NOT ONLY IN OHIO

If each rector in Ohio would pick out the most desirable boy in his Sunday School and take him aside and suggest to him that perhaps God wants him for the sacred ministry, I feel confident that we would have a large number of splendid men in college and in Bexley Hall looking forward to this high and holy calling.—The Church Messenger, Southern Ohio.

## WHY NOT IN OUR DIOCESE?

Two communicants of East Carolina recently died and left bequests amounting to $25,000 for the work of the Church in that diocese. When will the making of such bequests become general in Oregon? We would think that wealthy communicants here should find the Church meaning as much to them as it does to those of East Carolina.—Oregon Churchman.

## A GOOD CHURCHMAN

A good Churchman believes in the Church as a Divine institution, not a human organization. It is the family of God, the body of Christ, its Divine Head, and the spiritual mother of us all.

A good Churchman loves the Church because it is both a part of himself and a part of Christ, and he is ever loyal to it and jealous of its honor.

A good Churchman loves the worship of the Church and the house that is dedicated to that worship. Its atmosphere is like that of the mountain top, and he feels a sense of loss when deprived of it.

A good Churchman is giving all that he can of his time, his influence, his effort and his money for building up his Church. He is a builder, not a wrecker. Are you a good Churchman?—Parish Leaflet.

## NORTH CAROLINA LEADS IN NEGRO EDUCATION

North Carolina spent last year for negro education approximately three million dollars. About $600,000 was invested in additional buildings and equipment at the three Negro Normals, $115,000 was put into the State A. and T. College, and $330,000 was invested in eighty-one Rosenwald school buildings. A $60,000 colored high school was recently dedicated at Salisbury and a similar plant is now under way at Greensboro. In the appropriations for 1923 the A. and T. College comes in for nearly half a million dollars for further expansion. The negroes of the State have been greatly encouraged by this liberal policy and are contributing from their private funds more than $100,000 a year to aid in building schools and lengthening the term.

What does a patient trust and delight in God bring?

—Psalm 37: 3-5.

### CLERGY LIST OF THE CHARLOTTE CONVOCATION REVISED TO APRIL 1, 1923

Rt. Rev. Edwin Anderson Penick, D. D., Coadjutor—Charlotte, N. C.

Ven. William H. Hardin, Archdeacon, Salisbury, N. C.

Rev. Lewis R. Anschutz, Charlotte—Chapel of Hope.

Rev. Jas. Preston Burke, Reidsville—St. Thomas' Church.

Rev. H. Norwood Bowne, High Point—St. Mary's Church.

Rev. J. Frederick Burg, R. 5, Salisbury—St. Matthew's and St. Jude's Missions, Rowan Co.

Rev. Cortez R. Cody, Monroe—St. Paul's, Monroe, and St. Timothy's, Union Co.

Rev. Robert E. Gribbin, Winston-Salem—St. Paul's Church.

Rev. William J. Gordon, Spray—St. Luke's, Spray, Epiphany, Leaksville, and St. Andrew's, Gallaway Farm.

Rev. I. Harding Hughes, Greensboro—Holy Trinity Church.

Rev. John F. Hamaker, Wadesboro—Calvary Church, Wadesboro, and All Souls' Mission, Ansonville.

Rev. Howard S. Hartzell, Rockingham—Messiah Mission, Rockingham and All Saints', Hamlet.

Rev. Wilmot S. Holmes, Lexington—Grace Church.

Rev. John L. Jackson, Charlotte—St. Martin's Church, Charlotte, and St. Mark's Mission, Mecklenburg Co.

Rev. Thos. N. Lawrence, Concord—All Saints' Church.

Rev. Mark H. Milne, Salisbury—St. Luke's Church, Salisbury, and St. John's Mission, Salisbury, and St. Joseph's, Spencer.

Rev. Harry deC. Mazyck, Mayodan—Messiah, Mayodan, St. John's, Madison, and Emmanuel, Stoneville.

Rev. Harry O. Nash, Greensboro—St. Andrew's, Greensboro, and St. Mary's Chapel, State College for Women.

Rev. Thos. F. Opie, Burlington—Holy Comforter Church.

Rev. Robert B. Owens, Charlotte—Holy Comforter Church, Charlotte, and St. Andrew's Mission, Seaversville.

Rev. Edwin A. Osborne, Charlotte—Retired.

Rev. Geo. Floyd Rogers, Charlotte—St. Peter's Church and Chapel of Hope.

Rev. Walter J. Smith, Charlotte—Retired.

Rev. Thos. L. Trott, Salisbury—St. Paul's Church and St. Peter's Mission, Salisbury.

Rev. William J. Wright, Walnut Cove—Christ Church, Walnut Cove, St. Philip's, Germanton, and Trinity, Mt. Airy.

Rev. William H. Wheeler, Charlotte—Thompson Orphanage and Training Institution..

Rev. Jos. D. C. Wilson, Cooleemee—Christ Church, Cleveland, and Good Shepherd Mission, Cooleemee, Ascension Mission, Davie Co., and St. Andrew's and St. George's, Woodleaf.

### CLERGY LIST OF THE RALEIGH CONVOCATION REVISED TO APRIL, 1923

Rt. Rev. Joseph Blount Cheshire, D.D., Bishop, Raleigh.

The Ven. Morrison Bethea, Archdeacon, Raleigh.

Rev. William Ernest Allen, Pittsboro—St. Bartholomew's, Pittsboro, St. Thomas', Sanford and St. Mark's, Gulf.

Rev. Milton Augustus Barber, Raleigh—Christ Church, Raleigh.

Rev. Edward Worsley Baxter, Wilson—St. Timothy's, Wilson.

Rev. John W. Barker, Duke—St. Stephen's, Duke, St. Gabriel's Selma, and St. Paul's, Smithfield.

Rev. Wm. D. Benton, Hillsboro—St. Matthew's, Hillsboro, and St. Mary's, Orange County.

Rev. Sidney Stuart Bost, Durham—St. Philip's, Durham, and St. Joseph's and St. Andrew's, Durham.

Rev. Bertram Erwin Brown, Tarboro—Calvary Church, Tarboro, and Missions in Edgecombe County.

Rev. Thaddeus Ainsley Cheatham, Pinehurst—Church at Pinehurst.

Rev. Walter B. Clark, Louisburg—St. Paul's Louisburg, and St. James', Kittrell.

Rev. Francis H. Craighill, Rocky Mount—Good Shepherd, Rocky Mt.; St. John's, Battleboro; St. Jude's, Spring Hope, and Mission at Nashville.

Rev. John H. Crosby, Warrenton—Emmanuel, Warrenton; Good Shepherd, Ridgeway, and St. Alban's, Littleton.

Rev. Roma Coxey Fortune, Durham—Missionary to deaf mutes.

Rev. Samuel Whitney Hale, Tarboro—Missions in Edgecombe County and assistant to Rev. Bertram E. Brown.

Rev. John Hartley, Southern Pines—Non-parochial.

Rev. F. H. T. Horsfield, Oxford—St. Stephen's, Oxford.

Rev. Isaac Wayne Hughes, Henderson—Holy Innocents, Henderson, and St. John's, Henderson.

Rev. Nicholas Collin Hughes, Raleigh—St. Nicholas' School, Raleigh.

Rev. Julian E. Ingle, Raleigh—Retired.

Rev. Francis Joyner, Littleton—Retired.

Rev. Boston McGhee Lackey, Raleigh—Assistant to Rev. Milton A. Barber and in charge of St. Saviour's, Raleigh; St. John's, Wake Forest, and Mission at Holy Springs.

Rev. Henry G. Lane, Raleigh—Good Shepherd, Raleigh.

Rev. Alfred S. Lawrence, Chapel Hill—Chapel of the Cross, Chapel Hill.

Rev. Jadi Levi Martin, Roxboro—Mission at Roxboro, Chapel at Cunningham, Mission at Yanceyville, St. Paul's, Goshen, and Christ Church, Milton.

Rev. Reuben Meredith, Scotland Neck; Trinity, Scotland Neck; St. Mark's, Halifax; Advent, Enfield, and St. Clements, Ringwood.

Rev. Isaac McK. Pittenger, Raleigh—Retired.

Mr. Clarence O. Pardo—Missions at Macclesfield, Sparta and Edgecombe County.

Rev. Louis N. Taylor, Roanoke Rapids—All Saints, Roanoke Rapids, and St. Luke's, Northampton County.

Rev. Warren Wade Way, Raleigh—St. Mary's School.

Rev. Basil Manley Walton, Townesville—Holy Trinity, Townesville; St. John's, Williamsboro; St. Peter's, Stoval, and Heavenly Rest, Middleburg.

Charles Frederick Westman, Weldon—Grace Church, Weldon, and Church of the Saviour, Jackson.

### NATIONAL CONFERENCE OF SOCIAL SERVICE WORKERS TO MEET IN WASHINGTON, D. C.

There will convene in the city of Washington, May 22-25, the National Conference of the Social Service Workers of the Protestant Episcopal Church. Eminent speakers are to take part in the conference. The National Conference of Social Work immediately precedes our own church conference. Copies of the program of the National Conference of Social Work can be had by writing to the national office, 25 East 9th St., Cincinnati, Ohio, or to the Washington office, 1714 Pennsylvania Ave., N. W. Special rates can be had through information given out by the national office. This gives visitors an opportunity to "see Washington" during a delightful season of the year.

### ADVOCATES MONTHLY PAYMENTS TO ORPHANAGE

The Men's Bible Class of the Church of the Holy Comforter, Burlington, has recently written to the superintendents of the various Sunday schools of the diocese, through its secretary, Mr. Chas. Pearson, requesting that where it is possible said Sunday schools make monthly contributions to the Thompson Orphanage at Charlotte. This comes merely by way of suggestion, but many of those in charge of Sunday schools have written to Mr. Pearson expressing their willingness to comply with the suggestion. The action was prompted by the knowledge that there were only nine schools in the three Carolina dioceses that were making monthly contributions to the Orphanage.

### LIBERIAN BOYS

Bishop Gardiner, of Liberia, writes that the boys in the Cuttington School rise at five o'clock and go to work in the fields (still using primitive farming implements). At eight o'clock they have prayers, then breakfast, and then their lessons in the school room.

## DIOCESE OF WESTERN NORTH CAROLINA

Archdeacon John H. Griffith, Editor.

### FIRST ANNUAL CONVENTION

The first annual Convention of the new diocese met in Grace Church, Morganton, April 18th. The day's privileges and work began at 7:30 o'clock with the Corporate Communion for the members of the Convention, Woman's Auxiliary and all others interested in the Master's Kingdom. The Bishop was assisted by two of his clergy in giving to his ecclesiastical family (then at Morganton) those gifts and creatures of bread and wine, thereby making them partakers of His most blessed Body and Blood. This service in itself was the keynote of all that followed, for large numbers met their Lord and Master face to face, and touched spiritually sacramental garments.

After the organization and usual routine, Bishop Horner delivered his annual address, which was filled with wholesome thoughts and suggestions. His reference to present-day conditions was most timely and eloquent, and later on a motion was made to give it to the press. (Elsewhere in this issue the same may be found.)

Then followed reports of the deans of the convocations, archdeacons, standing committees, treasurers, etc., each showing remarkable progress along every avenue and road and mountain-side.

The year 1922 went down in the annals of diocesan history as one never to be forgotten by Carolina churchmen, for not only did the Church brush aside its tentative name of District, and become a stalwart "Mountaineer" (so to speak), with bright and happy anticipations, but from every quarter of the sheep-fold came encouraging reports of the Master's Kingdom marching forward as a mighty spiritual army over our allotted mountain tops.

The business affairs of the diocese, under the leadership of Mr. W. Vance Brown, could not spell anything save wholesome progress. The diocese is indeed fortunate in possessing quite a number of financial leaders who are "regular in attendance upon public worship and conventions."

The Treasurer, the Rev. Alfred H. Stubbs, who has been in Holy Orders since September, 1865, and the Treasurer of the District and Diocese for quite a few years, rendered his report in printed form. The accuracy with which this faithful servant of the diocese handles the Church's finances is wonderful. We are blessed in having his services.

Now for matters inspirational and educational.

Of course the outstanding figure in these matters was no other than East Carolina's democratic Bishop, the Rt. Rev. Thos. C. Darst, D.D., who gripped the Convention from the very start by his humanly human interpretation of matters within and without the Church. Bishop Darst exercised a wide and growing influence upon the delegates present. His interest in the welfare of Christ's Kingdom everywhere, blended with his personal and pervasive influence, showered unqualified blessings upon the Convention's attendance. Bishop Darst spoke three times plus on the following subjects: "Missions," "Faith and Order," "The Church's Program," etc.

At the close of his last address the Convention took a recess for a few minutes to thank the Bishop by words and handshakes for his presence, his sermons and addresses, and his elbow-to-elbow mingling with his mountaineer brothers.

Bishop Darst's last word was to promise his "baby sister diocese" that he would return probably in July to help her to carry over the top the program presented, to which he was urgently invited.

The Convention also had as visitors: The Rev. A. S. Lawrence, of Chapel Hill; Mr. Benj. Finney, Vice-Chancellor, Sewanee; Rev. E. Clark Kennedy, Connecticut; Rev. Dr. Walter Mitchell, Porter Military Academy; Rev. M. S. Taylor, Danville, who addressed the Convention upon their interests.

Grace Parish, under the wholesome leadership of its rector, the Rev. N. C. Duncan, was untiring in its consideration and hospitality along southern lines.

The beautiful church building never looked more churchly. With the handsome new carpet and altar appointments, vested clergy and choir, and well-filled pews of devout worshippers and listeners, the Convention truly had a red-letter day in its progressive march.

The following are the officers of the diocese:

Bishop Horner, President; Rev. J. W. C. Johnson, Secretary; Rev. Alfred H. Stubbs, Treasurer; Hon. Theodore Davidson, Chancellor; Ven. Jno. H. Griffith, Archdeacon; Ven. J. T. Kennedy, Archdeacon (colored work).

Standing Committee—Rev. J. W. C. Johnson, President; Rev. S. B. Stroup, Secretary; Rev. A. W. Farnum, Rev. S. R. Guignard, Mr. W. S. Balthis, Mr. J. E. Carraway, Mr. Haywood Parker, Mr. Jno. H. Pearson.

Deans of Convocation—Rev. S. R. Guignard, Morganton; Rev. A. W. Farnum, Waynesville.

Bishop and Council—Rt. Rev. J. M. Horner, D.D., President; Rev. A. G. B. Bennett, Rev. W. G. Clark, Rev. Jno. H. Griffith, Rev. J. W. C. Johnson, Rev. S. B. Stroup, Mr. Wm. L. Balthis, Mr. W. Vance Brown, Dr. P. R. Moale, Mr. Haywood Parker, Mr. M. Schenck.

Trustees of the Diocese—Messrs. Haywood Parker, Kingsland Van Winkle, W. Vance Brown, Chas. E. Waddell, Rev. A. H. Stubbs.

Trustees of St. Mary's School—Rev. F. D. Lobdell, Mr. W. D. Anderson, Rev. J. H. Griffith, Mr. A. G. Mangum.

Delegates to the Synod—Rev. Messrs. W. G. Clark, S. B. Stroup, A. W. Farnum, F. D. Lobdell, J. W. C. Johnson, S. R. Guignard; Messrs. Wm. M. Redwood, H. V. Snedberg, W. L. Balthis, F. P. Bacon, H. H. Morehouse, H. Parker.

### EXTRACT FROM BISHOP HORNER'S CONVENTION ADDRESS

Some of us, perhaps, do not fully realize the terrible turmoil prevailing in the world today. The secular press may write optimistically of the present business outlook in our own country, and may contend that the trouble is confined to other countries, and is properly no concern of ours, but every Christian must feel that the suffering in Europe is a vital concern of ours, in fact, as well as in theory. The whole missionary venture of the Church is based upon the theory and fact that the condition of peoples across the sea and on the other side of the world is a vital concern of ours, and we cannot neglect our responsibility in this respect. It is vital to our own well being.

If the expenditures our own nation makes for war purposes, that is, in taking care of the debts and responsibilities of past wars, and in preparing for possible future wars, could be diverted into channels of peace and love and the welfare of other people, we would soon be able to convert the world to Christianity as far as money expenditures could accomplish such a result; and I believe the human factor in such an effort would under such circumstances be for its coming.

There are other nations more prodigal than we are in these destructive expenditures upon war. We could lead them all, if we would, along peaceful ways.

Many of the churches and some political organizations are taking decided stands against all expenditures that are made with any idea of preparing for another possible great war. The horrible unrest and discontent in the world today is due principally to this maladjustment of the attitude of the nations towards war. Eliminate the fear of war, and France would quickly retire from the Ruhr. Eliminate the hope of future retaliation in war, and Germany would quickly pay her indemnities.

I take it that the time has come for Christian people to speak out their minds along the lines of peace and of no war for our nation, regardless of the political situation and of the political significance thereof. We must let our political leaders know that we think the United States

(Continued on page 14)

### JUVENILE COURTS

(State Board of Public Welfare.)

Much of the dissatisfaction with regard to the operation of the juvenile court system in North Carolina, which recently found expression in the bill defeated in the last General Assembly to reduce the upper limit for the jurisdiction of the juvenile court from 16 to 11 years, is the result not only of a superficial acquaintance with the methods of practice and procedure of the juvenile court, but also a misunderstanding of the purposes the juvenile court was created to serve. The juvenile court is a part of the Superior Court system. In each county the clerk of the Superior Court is the judge of the juvenile court, and the county superintendent of public welfare is the chief probation officer. In some cases, in addition to the county juvenile courts, there are city juvenile courts with the recorder acting as juvenile court judge. The juvenile court has jurisdiction over delinquent, neglected, and dependent children under 16 years of age.

Under normal circumstances a child's own parents are the best guardians of its interests. Occasions sometimes arise, however, when the parents, the natural guardians of a child, are unable to control it or give it the moral training and discipline it needs, or else are unable to supply the conditions necessary for a child's developing into a normal, well-rounded, law-abiding citizen. The juvenile court then steps in and says to the parents in effect: The training of your child is not merely a matter of personal concern to you and the child alone, but is a matter of deep and vital interest to the State. The welfare and the existence of the State depends upon whether your child and your neighbor's children are given the training that will make of them self-supporting citizens, able and willing to share the responsibilities of government, or whether as a result of neglect and subjection to demoralizing influences they will join the criminal, the pauper, and the defective classes, which are drains upon the vitality of the State. As a juvenile court we feel that if the conditions under which your child is now living are continued he stands in grave danger of becoming a social misfit and a burden upon society, and in order to prevent such an outcome we, as representatives of the State assume with you, as parents, a joint responsibility for the education and training of your child. The superintendent of public welfare will visit your home to study your child's habits and temperament, will investigate the social conditions of your community and the problems which it presents, and will endeavor to bring all the community influences, the church, the school, the playground, the social clubs, to bear upon the problem of training your child in constructive ways for citizenship. If you are unwilling or unable to co-operate with the State effectively in this dual responsibility, the State may take your child completely under its jurisdiction as a ward of the State, and may subject it to such discipline or give it such protection as it may deem proper for the best interests of the child and of the State. As a last resort after all other methods have proved unsuccessful, your child may be sent to an institution.

The fact that every county has the machinery of a juvenile court does not mean that they are all doing effective work. Whether your county juvenile court is one merely in name or whether it is actually doing constructive work for the child on probation in his own home, in his school, and in his play gronps depends upon what the community expects and demands of its juvenile courts, of the juvenile court judge, and of the chief probation officer. If the juvenile court officers and the community look upon the juvenile court as a child's edition of a police court or a criminal court you need not expect worth-while results. Guilt and punishment are both concepts foreign to the spirit and the practice of the juvenile court. The judge of the juvenile court and the chief probation officer should be trained, sympathetic, and experienced men; they must know child life, the problems of the family, local social conditions, the use of social agencies; and, above all, they must have a positive conception of probation as a vital, adjusting, educational force in the child-life of the community. An effective juvenile court is a community responsibility. What kind of juvenile court will you have?

### ORIGINAL LEAGUE OF NATIONS

All thoughtful people agree that the recovery of spiritual values is what a distracted world most urgently needs, and it is certain that life cannot be respiritualized by means of ethical or religious sectarianism and individualism. The real League of Nations is to be found in the Christian Church, which alone claims, in binding races together, to teach with plenary authority and deliver a divine message to all mankind.—Oregon Churchman.

### ANGLICANS AND HENRY VIII

A note of commendation from Bishop Gailor serves as preface to a little booklet by the Rev. S. C. Hughson, O. H. C., entitled "The Anglican Church and Henry VIII," which may be ordered from the Bookstore, 281 Fourth Avenue, New York, or the Holy Cross Press, West Park, New York, at four cents a copy. The pamphlet is a "clear and irrefutable presentation" of facts which serve to counteract the falsehoods in circulation.

### OUR OWN MISSIONARIES

Do you know which of the Church's missionaries have gone out from your own parish or diocese? The diocesan papers have no more interesting feature than the letters and articles which some of them obtain from missionaries at home and abroad who are of special interest to the readers through having once "belonged" to the diocese.

North Carolina some time ago mentioned having twelve workers abroad, four in China, and two each in Porto Rico, Cuba, Africa and Alaska; Massachusetts has counted twelve in China, three in Japan, two in Porto Rico, five in the Philippines, and also Bishops Touret, Hunting and Moulton. Evanston, Ill.; Charles Town, W. Va.; Harrisburg, Pittsburg and Lexington, are among the parishes and dioceses who cultivate acquaintance with their overseas members and acquire a great amount of most interesting missionary information and inspiration by so doing.

Who are yours? If you don't know, why not find out, and pet them a little—it won't spoil them—and wave them proudly like a banner before the people at home?—Department of Publicity.

### THE BOY WE LIKE

The boy who never makes fun of old age.

The boy who does not cheat in work or play.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel to animals.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion for something he could not help.

The boy who says "No" when asked to do a wrong thing.

The boy who is always courteous to women and girls.

The boy who would "rather be right than be President.—Boys' Life.

### ALL AMERICAN BOARD

As every proper Christian is aware, the great missionary society of the Congregationalists is known around the world as the "American Board." A Congregational missionary writes from China of two small boys playing train. The whistle blew, the bell rang, the conductor called "All American Board! All American Board!" And the train went.

A definite attitude toward the totality of life is necessary for every oue; and no matter how humble and narrow a man's life work, it should be controlled by a belief in its relationship to the whole world.—Prof. Hugo Musterberg.

# Thompson Orphanage
## And Training Institution

REV. W. H. WHEELER, Editor.

### March at the Orphanage

Through the kindness of Professor Don Richardson, Director of the Charlotte Symphony Orchestra, the children were invited to attend a concert given at the Chamber of Commerce, March 8th.

Sunday, March 11th, the Superinteudent had the pleasure and privilege of conducting the Men's Bible Class at St. Peter's Church.

Miss Leila Cannon, one of the older girls who is partially blind, is hoping to take a music course at the Lees-McRae Institute. The Presbyterians have contributed $75.00 toward her course of study. She is a confirmed member of the Episcopal Church. Cannot the Episcopalians do as much for their own?

March 17th, the Superintendent was in Winston-Salem and visited the Methodist Orphan Home. Sunday, March 18th, he addressed the Sunday-school and preached at St. Paul's Church, Winston-Salem. That same evening he made an address at the Church of the Messiah, Mayodan. Singing in the choir at Mayodan was an old Thompson Orphanage girl, Anna Atkins. The Rector, the Rev. Mr. Mazyck, says that Anna Atkins is a splendid example to the other girls. Her devotion to her Church and her knowledge of the Church are unusual. Of course, we were glad to hear this.

It was a great pleasure to have a short visit from Mrs. S. Westray Battle, one of the members of our Board of Managers who was prevented from attending the annual meeting on account of illness much to our regret, but who came to see us before leaving on a trip abroad.

The executive committee held a meeting on March 24th. Among other things discussed, the matter of fencing the farm property and construction of roads were brought up, both of which propositions were tabled on account of lack of funds, being of minor importance to the building of two new cottages and a laundry plant.

March 27th, William Potts, one of the younger boys, was operated on at St. Peter's Hospital for appendicitis. He is doing nicely and will soon be able to come home.

The Superintendent attended a Rotary Club Luncheon, March 27th, on the kind invitation of Bishop Penick to hear a speaker on work among boys.

Easter properly belongs in next month's notes, but we feel that we cannot wait that long to express our gratitude to the many kind friends and guilds and auxiliaries who sent packages of clothing and food and Easter baskets and checks to make a happy Easter for the children. A box from Winston-Salem contained lovely dresses for all girls and stockings and socks of all kinds and this followed by a check to buy clothes for the boys. Our hearty thanks have been sent to all the donors and acknowledgment will also be made in the columns of the Carolina Churchman for the splendid Easter contributions.

We have also received a check for $25.00 from the boys of St. James' Church, Wilmington, and the boys and girls of Lebauon Chapel at Wrightsville Sound for the tennis court, and a lovely white stole sent by the congregation and Sunday-school of the Lebanon Chapel for the Superinteudent.

The Kiwanis Club of Charlotte sent round trip street-car tickets aud twenty-five cents for each child in the Orphanage.

On Easter Day at the morning service, fourteen children received the Sacrament of Holy Baptism, and the Lenten Mite Box Offering was presented amounting to nearly $50.

The Confirmation Class is studying, looking forward to the coming of Bishop Penick Sunday afternoon, May 13th, to administer the Apostolic Rite of Confirmation.

We should like also to announce that on Wednesday afternoon, April 18th, and Thursday evening, April 19th, in the Chamber of Commerce Hall, the Orphanage talent will present "Alice in Wonderland" under the direction of Miss Ellen Lay, for the benefit of the two athletic associations.

### MARCH HONOR ROLL

**Primary Department**

| | |
|---|---|
| Lucile Vincent | 99 |
| Susie Hopson | 99 |
| Mabel Smith | 99 |
| Lettie Smith | 96 |
| Derwood Deal | 96 |
| Marjorie Dellinger | 95 |
| William Smith | 92 |
| Hugh Shutters | 92 |
| Alsadia Cahoon | 91 |
| Oscar Spence | 90 |
| Floyd Foster | 90 |
| Ruby Stanton | 90 |
| William Sharpe | 90 |
| Wade Webb | 90 |

**Senior Department**

**Seventh Grade:**

| | |
|---|---|
| Ellie Parish | 100 |
| Ben Nash | 100 |
| Vertie Potts | 100 |
| Annie Deal | 93 |

**Sixth Grade:**

| | |
|---|---|
| Ivah Beaver | 95 3-5 |
| Cora Lee Cochran | 96 3-5 |
| Wilma Kelly | 94 |
| Wilhelmina Durnin | 93 |
| Roy Byers | 95 2-5 |
| George Williams | 93 |
| Edith Pace | 90 |
| Nellie Kerr | 90 |
| Mildred Witherspoon | 97 3-5 |
| Bernice Stanton | 94 |

**Fifth Grade:**

| | |
|---|---|
| Dorothy Parish | 90 5-6 |
| Ethel Pace | 92 |
| Flora Christenburry | 99 1-6 |
| Harvey Hopson | 91 2-5 |
| Ruth Bean | 92 1-2 |
| Solomon Shutters | 92 1-2 |

**Fourth Grade:**

| | |
|---|---|
| Elizabeth Honeycutt | 93 3-5 |
| Rachel Honeycutt | 92 4-5 |
| Mary Lee Royster | 93 3-5 |
| Ellen Ridenhour | 90 |
| Edna Trott | 93 2-5 |
| Robert Helms | 92 3-5 |

### CASH CONTRIBUTIONS FROM FEB. 10th TO MARCH 10th

| | |
|---|---|
| Charlotte, Mrs. Carrie Philemon | $ 2.00 |
| Charlotte, Mr. W. H. Kelly | 24.00 |
| Charlotte, Mr. W. H. Kelly on Hattie's books | 1.50 |
| Colorado Springs, Mary Julia and Elizabeth Howard Picard, through their grandmother, in Jackson, N. C. | 5.00 |
| Charlotte, Mrs. Emma P. Wharton | 5.00 |
| Charlotte, Mr. F. B. Ferris | 1.00 |
| Elizabeth City, Little Helpers, Christ Church | 5.00 |
| Goldsboro, St. Stephen's Thanksgiving Offering | 90.25 |
| Greensboro, S. S., St. Andrew's toward salary of Recreational Director | 5.00 |
| Hope Mills, Christ Church | 1.95 |
| Louisburg, St. Paul's, W. H. Ruffin | 7.75 |
| Lincolnton, The Misses Curtis | 2.00 |
| Lenoir, St. James' | 25.31 |
| Merry Hill, Emily, Richard and Whitmell Smithwick | 7.00 |
| North Carolina Diocese, N. W. C. | 625.92 |
| New Bern, Mr. C. V. Scott | 13.00 |
| Raleigh, Mrs. Dora M. Rodgers | 10.00 |
| Raleigh, Parish Estate | 20.00 |
| Ridgeway, Sarah and Helen Petar | .25 |
| Rockingham, S. S., Church of Messiah for five months | 8.82 |
| Smithfield, St. Paul's Sunday-school | 2.00 |
| Shelby, Church of the Redeemer | 2.38 |
| Scotland Neck S. S., Trinity Church, birthday pennies | 1.50 |
| Warrenton, Men's Bible Class | 6.90 |
| Wilmington, Miss Jennie Murchison | 10.00 |
| Wilmington, thru Bishop Darst from Col. A. H. Boyden, for office furniture | 10.00 |
| Wilmington, Bishop Darst, for office furniture | 15.00 |
| Wilmington, Mr. Ray Smith | 5.00 |
| Williamston, S. S., Church of the Advent | 5.10 |
| Windsor, S. S., St. Thomas' | 1.83 |

(Continued on page 14)

**Thompson Orphanage**

(Continued from page 13)

| | |
|---|---|
| Wilmington, St. John's (Miss Wilhelmina Harlow) | 2.00 |
| Warrenton, Men's Bible Class | 7.85 |
| Total | $930.31 |

**Contributions in Kind**

One box of valentines for all the children, from Mrs. H. E. Barrow, Vanceboro; 1 package clothing, toys, and books for Wade Webb, from Miss Lillie Hill, Leaksville; 4 union suits, 6 night shirts, 3 sweaters, valentines for all the children, from William Bean, Charlotte; 1 bundle cotton shirting, Salisbury Cotton Mills, Salisbury; 16 gallons milk for sick children, Mr. N. J. Orr, Charlotte; 1 box oranges, W. A. St. Paul's, Vanceboro; dresses for Dorothy Parish from her aunt, Mrs. J. A. Bailey, Raleigh; 1 box of towels and valentines, Miss Rosa Dail, New Bern; 1 box containing 2 dresses and belts, cakes, apples, and nuts and 2 cards for Lucile Vincent, from her mother; 6 glasses, 6 plates, 6 knives, and 6 forks, 1 oatmeal bowl, 4 bread and butter plates, and 1 platter, Mrs. Ben J. Smith, Charlotte; gingham dress, 3 pairs stockings, Dorothy Griffin, from her mother; 3 dresses, 4 rompers, 1 pair shoes, Junior Hospital Guild, Charlotte; 1 box clothing for Elizabeth and Caroline Jones from their mother; 12 underbodies for Baby Cottage, Junior Hospital Guild, Charlotte; middy blouses for Otho and Stella Smith, Miss Julia Robertson, Charlotte; 13 pairs sateen bloomers, W. A., St. Martin's, Charlotte; 1 package clothing, Miss Jennie Murchison, Wilmington; rose bushes and bulbs, Miss Kate Johnston, Charlotte; shrubs, Mrs. J. Renwick Wilkes, Charlotte; hospital scales, Mr. Wm. H. Williamson, Raleigh; 1 bed, springs, bureau and rocking chair, Mr. F. B. Ferris, Charlotte; 14 pairs shoes, Mrs. A. J. Draper, Charlotte; 1 package clothing, Mrs. Baxter Moore, Charlotte; hats, gloves, shoes and magazines, Mrs. E. L. Holloway, South Townsend, Md.; 1 pair white shoes and stockings, pin and cross, for Wilhelmina Durnin, from her mother; 1 khaki suit for Ivah Beaver, from her sister, Mrs. H. L. Smith, Erwin, Tenn.

**First Annual Convention**

(Continued from page 11)

should do its part in giving peace to the world

Our little church finances in the far-away mountains of North Carolina are disturbed by the contentions now existing between France and Germany, and our spiritual poise and outlook are even more disturbed than our finances. These contending parties are our brothers, and we could and should be makers of peace between them.

**REV. N. C. DUNCAN TO GO TO CHERAW, SOUTH CAROLINA**

Rev. N. C. Duncan, formerly Archdeacon of the Convocation of Raleigh, now rector of Grace Church, Morganton, has been called to Saint David's Church, Cheraw, South Carolina. He has accepted the call and will soon leave his western North Carolina charge.

**IN MEMORIAM**

Entered into life eternal February 27, 1923, Katherine Gordon Poindexter. Although a Virginian, having been born in Fredericksburg, Va., November 3, 1851, she spent many years of her life in our midst, being the wife of Rev. J. E. Poindexter, who was a former rector of this parish. When in her declining years she was called to the care of four motherless grandchildren, she bravely and faithfully ministered unto them to the end. While we mourn her loss as a faithful member of our Auxiliary, we feel she finished her course in faith and is at rest.

To her family we extend our heartfelt sympathy, praying for them the comfort of the Everlasting Arms.

It is the desire of the Auxiliary that this expression of respect and appreciation be spread upon our minutes, published in the Carolina Churchman, Warren Record, and a copy sent to the family.

MRS. W. J. WHITE,
MRS. ADELE E. JONES,
MRS. J. P. SCOGGIN,
Woman's Auxiliary of Emmanuel Church, Warrenton, N. C.

**THE DIFFERENCE**

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle, who had the air of a foreigner, suddenly leaned forward and said very politely:

"Pardon; but your remarks, which I could not help hearing, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: no hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. And that is your town, here in America. That is, you understand, my town of Bitlis in Turkey.

"The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house.

"Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war it will be the spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and the heroes of the cross. —Youth's Companion.

**HEATHENISH NOTIONS**

Fourteen centuries ago in Rome, a proconsul, a retired centurion, a rich merchant, a travelled gentleman, discussing the rumor that Gregory, the Pope intends to send Augustine and some forty monks to Britain:

"A good worthy man, Gregory, but with no knowledge of the world, and dreadfully addicted to sentimentality. Recall the absurb fuss he made when he was Archdeacon over the angel faces of some little fair-haired Angles in our market place. Why everybody knows that the Angles or Saxons, or whatever they call themselves, have quite decent religion of their own, or at any rate as good a one as they require for their peculiar needs. What I say is, 'leave them alone. Ten to one if you upset their native belief, you will only corrupt them.' And just think how much more good Augustine and his companions could do at home. I consider it is an utter waste of effort to try to Christianize a few of those remote islanders."—The Church Times (London).

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work, and to live, and to be happy. —Stevenson.

A certain wise and witty Frenchman has written that affectation is a greater enemy to the face than smallpox.—Mary Cecil Hay.

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FOR GIRLS

ST. CATHERINE'S SCHOOL, Rte. 2, Richmond, Va., $800. Catalog—Miss Rosalie H. Noland, B.A., Principal. ST. ANNE'S SCHOOL, Charlottesville, Va., $500. Catalog—Miss E. E. Winegar, Principal. ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va., $450. Catalog—Miss Emma S. Yerby, Principal.

LEGAL TITLE FOR WILLS: *"Church Schools in the Diocese of Virginia (Inc.)."* About gifts and bequests for equipment, enlargement, scholarships, endowment, address Rev. E. L. Woodward, M.A., M.D., Dean, Diocesan Offices, 400 Old Dom. Tr. Bldg., Richmond, Va.

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As a shepherd, what will the Lord do?

—Psalm 23: 1-6.

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Who is the King of Glory?

—Psalm 24: 8-10.

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QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

| | Quota | Paid |
|---|---|---|
| **Charlotte Convocation** | | |
| Ansonville—All Souls | $2,400.00 | $ 100.00 |
| Burlington—Holy Comforter | 1,849.00 | 715.71 |
| Charlotte—Chapel of Hope | 150.00 | 37.50 |
| Charlotte—Holy Comforter | 2,438.00 | 476.48 |
| Charlotte—St. Andrew's | 104.00 | 17.60 |
| Charlotte—St. Martin's | 2,410.00 | 648.73 |
| Charlotte—St. Mary's | 100.00 | 84.79 |
| Charlotte—St. Peter's | 6,863.00 | 2,261.32 |
| Cleveland—Christ | 300.00 | 25.00 |
| China Grove—Ascension | 152.00 | 59.52 |
| Concord—All Saints' | 1,000.00 | 192.50 |
| Cooleemee—Good Shepherd | 400.00 | 106.00 |
| Davie County—Ascension | 150.00 | 73.49 |
| Elkin—Galloway Memorial | 28.00 | 20.00 |
| Germantown—St. Philip's | 84.00 | 20.25 |
| Greensboro—Holy Trinity | 3,190.00 | 341.16 |
| Greensboro—St. Andrew's | 1,700.00 | 168.75 |
| Hamlet—All Saints' | 120.00 | 28.26 |
| High Point—St. Mary's | 1,162.00 | 120.64 |
| Iredell Co.—St. James' | 100.00 | ------ |
| Laurinburg—St. David's | 145.00 | ------ |
| Leaksville—The Epiphany | 456.00 | 119.00 |
| Lexington—Grace | 951.00 | 237.75 |
| Mayodan—Messiah | 100.00 | 42.87 |
| Mecklenburg County—St. Mark's | 242.00 | 62.05 |
| Milton—Christ | 50.00 | 51.00 |
| Monroe—St. Paul's | 400.00 | 155.64 |
| Mt. Airy—Trinity | 300.00 | ---- |
| Reidsville—St. Thomas | 500.00 | ---- |
| Rockingham—Messiah | 500.00 | 125.56 |
| Rockingham County—St. Andrew's | 10.00 | 12.85 |
| Rowan County—St. Jude's | 52.00 | ---- |
| Rowan County—St. Matthew's | 107.00 | 13.00 |
| Salisbury—St. Luke's | 2,316.00 | 395.19 |
| Salisbury—St. Paul's | 200.00 | 36.70 |
| Salisbury—St. Peter's | 65.00 | ------ |
| Spray—St. Luke's | 450.00 | 173.56 |
| Statesville—Trinity | 150.00 | 29.90 |
| Stoneville—Emmanuel | 20.00 | 3.60 |
| Union County—St. Timothy | 50.00 | 4.20 |
| Wadesboro—Calvary | 1,176.00 | 73.42 |
| Walnut Cove—Christ | 225.00 | ---- |
| Winston—St. Paul's | 3,493.00 | 1,126.60 |
| Woodleaf—St. George's | 50.00 | 12.60 |
| Spencer—St. Joseph's | 25.00 | ---- |
| **Raleigh Convocation** | | |
| Battleboro—St. John's | 328.00 | 40.00 |
| Chapel Hill—Chapel of Cross | 1,032.00 | 386.10 |
| Duke—St. Stephen's | 600.00 | 125.00 |
| Durham—St. Philip's | 4,473.00 | 397.75 |
| Enfield—Advent | 380.00 | 381.00 |
| Halifax—St. Mark's | 234.00 | 58.50 |
| Henderson—Holy Innocents' | 3,192.00 | 807.95 |
| Hillsboro—St. Matthew's | 1,200.00 | 631.75 |
| Jackson—Our Savior | 200.00 | ---- |
| Kittrell—St. James' | $ 125.00 | $ 30.00 |
| Lawrence—Grace | 50.00 | 14.00 |
| Littleton—St. Alban's | 295.00 | 130.00 |
| Louisburg—St. Paul's | 600.00 | 165.95 |
| Middleburg—Heavenly Rest | 50.00 | ---- |
| Northampton County—St. Luke's | 125.00 | 63.35 |
| Oxford—St. Stephen's | 1,556.00 | 437.59 |
| Pinehurst | 500.00 | ------ |
| Pittsboro—St. Bartholomew's | 454.00 | 113.55 |
| Raleigh—Christ | 6,119.00 | 1,442.78 |
| Raleigh—Good Shepherd | 5,084.00 | 781.46 |
| Raleigh—St. Mary's | 1,000.00 | 507.25 |
| Raleigh—St. Savior's | 200.00 | 50.00 |
| Ridgeway—Good Shepherd | 215.00 | 5.00 |
| Ringwood—St. Clement's | 39.00 | ---- |
| Roanoke Rapids—All Saints' | 1,500.00 | ---- |
| Rocky Mount—Good Shepherd | 3,253.00 | 1,209.40 |
| Sanford—St. Thomas' | 125.00 | 31.35 |
| Scotland Neck—Trinity | 1,370.00 | 3.00 |
| Smithfield—St. Paul's | 500.00 | 16.27 |
| Southern Pines—Emmanuel | 200.00 | ---- |
| Speed—St. Mary's | 100.00 | 25.00 |
| Spring Hope—St. Jude's | 85.00 | 21.30 |
| Stovall—St. Peter's | 210.00 | 6.65 |
| Tarboro—Calvary | 3,500.00 | 508.00 |
| Townville—Holy Trinity | 100.00 | 17.00 |
| Wake Forest—St. John's | 50.00 | *50.00 |
| Warrenton—Emmanuel | 1,264.00 | 225.00 |
| Weldon—Grace | 946.00 | 95.16 |
| Wilson—St. Timothy's | 2,380.00 | 380.00 |
| Orange County—St. Mary's | 30.00 | 30.00 |
| Roxboro Mission | 50.00 | 34.05 |
| Selma—St. Gabriel's | 32.00 | ---- |
| **Colored Convocation** | | |
| Charlotte—St. Michael and All Angels | 234.00 | 51.91 |
| Durham—St. Titus' | 70.00 | ------ |
| Greensboro—Redeemer | 10.00 | ------ |
| Henderson | 10.00 | 1.70 |
| Littleton—St. Anna's | 15.00 | 10.25 |
| Louisburg—St. Matthew's | 45.00 | ------ |
| Monroe—Holy Trinity | 42.00 | ---- |
| Oxford—St. Cyprian's | 19.00 | 6.00 |
| Pittsboro—St. James' | 13.00 | 3.30 |
| Raleigh—St. Ambrose | 237.00 | 70.00 |
| Raleigh—St. Augustine's | 600.00 | 361.01 |
| Rocky Mount—Holy Hope | 18.00 | 11.00 |
| Salisbury—St. Philip's | 5.00 | 13.58 |
| Satterwhite—St. Simeon's | 13.00 | 6.00 |
| Statesville—Holy Cross | 20.00 | 9.23 |
| Tarboro—St. Luke's | 150.00 | ------ |
| Warren County—St. Luke's | 1.00 | ------ |
| Warrenton—All Saints' | 57.00 | 23.59 |
| Wilson—St. Mark's | 85.00 | 21.30 |
| Winston—St. Stephen's | 6.00 | ------ |

* This amount was for 1922 but was received too late to credit as books were closed and had been audited.

April 20th 1923.

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

## IN MEMORIAM
### Mrs. A. M. Hauff

The Richard H. Battle Bible Class of the Church of the Good Shepherd at its last meeting adopted the following resolutions in order to record with heartfelt sorrow the passing away of Mrs. A. M. Hauff.

Resolved, That in the death of this good, consecrated woman, who has been a member of our parish almost ever since its organization in 1875, and who has with untiring devotion and zeal taken so active and helpful a part in all its activities, we deeply realize the great loss sustained by the entire parish and especially by our Sunday school, where her influence cannot be estimated nor the place made vacant by her death be supplied. For many years she was the head of its Primary Department and impressed upon hundreds of little ones her wonderful personality in a way that will bear fruit and cause them to honor and bless her memory throughout their lives.

Resolved, That we extend to the members of the bereaved family our deepest sympathy, assuring them of our fervent prayers that God will graciously sustain them in their great affliction, and fully believing that they will find special comfort in the remembrance of the life so noble and Christian in its character.

Resolved, That a copy of these resolutions be sent to the bereaved family and that they be published in the Carolina Churchman.

April 8, 1923.

## THE MINISTER

"There stands the messenger of truth; there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms,
Bright as his own, and trains by every rule
Of holy discipline to glorious war,
The sacramental host of God's elect!"

—Cowper.

## IN SEPARATION JUSTICE

"The negro does not object to separation, but he does object, and rightly so, to the degradation and inferiority which segregation sometimes carries with it." With this declaration of Dr. Moton, superintendent of Tuskegee Institute, we believe that white men of the better sort can and do, in principle, agree. No honest man wishes that the negro shall receive for his dollar less than a white man receives for it, and no decent man wishes a negro subjected to injustice because he is a negro.—Columbia State.

## LARGER SERVICE

Applications for larger sums of money as loans for building purposes continue to be made to the Church Building Fund that it is able to consider in view of the limited annual turnover of its capital fund and with justice to the many applicants needing moderate loans. A larger service will however be possible this year than in 1922 because of the $42,250 increase of the Fund through a special memorial gift. The trustees are bending every energy to bring about further increase of the Fund so as to insure a growing service to the Church. In the meantime the usual cordial consideration will be given to all requests for assistance, and the Church will have the benefit of the use to the limit of the Fund which she has created.

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N6x

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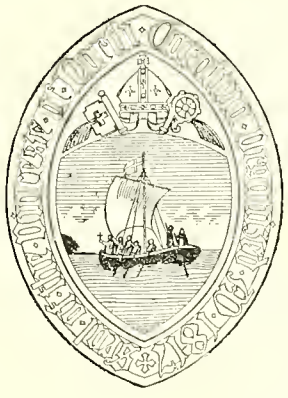
Vol. 14
1923/24

# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., JUNE, 1923 No. 4

Rt Rev J B Cheshire
May 1923

*Published in the Interest of the Diocese of North Carolina*



## UNANSWERED PRAYER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.—*Selected.*

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FIFTY-FOURTH ANNUAL STATEMENT

| | |
|---|---|
| Assets | $1,221,109.25 |
| Capital Stock | 400,000.00 |
| Reserve | 389,357.88 |
| Surplus to Policyholders | 831,751.37 |

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# The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

## SUMMER CAMP FOR BOYS—LITTLE SWITZERLAND, N. C.

Right in our own State, under the auspices of our own clergy, the Church is to have a boys' summer camp, in every way worthy of the name. The following is from a letter sent out by the chairman of the publicity committee:

**Personnel of the Camp**

Chaplain, Rt. Rev. Edwin A. Penick.

Director, C. Lawson Willard, Jr., St. Stephens College.

Assistant Director, J. B. Eppes, Annapolis, Md.

Business Manager, W. A. Avant, Charlotte, N. C.

Medical and Sanitary Director, Dr. Houston B. Hyatt, High Point, N. C.

Social Service Director, Rev. Robt. E. Gribben, Winston-Salem, N. C.

Mr. Willard is a postulant for holy orders at St. Stephen's College, has been associated with Camp Bonsall during the past three years, and is this year also Director of Camp Carlton. Mr. Eppes is head of the Department of Mathematics at the United States Naval Academy and was assistant director of Camp Bonsall last summer. Dr. Hyatt stands high in his profession, is deeply interested in boys, and will likely spend the entire period in camp. Other leaders will be announced later.

The summer camp is the most effective means yet developed by the Brotherhood of St. Andrew for the conservation and training for leadership of the young manhood of our Church. These camps have proved so effective in productive results that we of North Carolina cannot afford longer to be deprived of the benefits to be derived therefrom.

The camp will be open from July 16 to July 28.

All who are interested should communicate with Rev. John L. Jackson, Charlotte, N. C.

## TO ALL CHURCH PEOPLE

At the Diocesan Convention of the Episcopal Church, held in Oxford last week, a petition from the King's Daughters of this State was presented by the Rev. I. Harding Hughes, asking aid in placing a chapel at Samarcand, where there are many girls from families in our Church. Bishop Cheshire approved and advocated this cause, but said that the Convention could not give us the desired help; that application must be made to the various parishes.

I write to ask assistance from your parish and beg that you will help us. In the Uplift, a weekly journal,

(Continued on page 4)

## DR. HUNTER WRITES FROM FLORENCE

8 Via Venezia, Florence,
May 2d, 1923.

Dear Mr. Hughes:

There are still some of the older people in North Carolina who are associated with Bishop Lyman or who were confirmed by him. And they may be interested to learn something about the American Church in Rome, which was under his care for several years, between 1860 and 1870, before he was called to Trinity Church, San Francisco, whence he was called to be Bishop of North Carolina, or rather coadjutor to Bishop Atkinson, in 1873. St. Paul's Church, Rome, occupies a beautiful structure on the Via Nazionale which is one of the great thoroughfares of the city. It is now surrounded by business and theatrical life. The rector of the church is the Rev. Walter Lowrie who, for the past year, has been in charge of Calvary Church, New York, in exchange with the Reverend Dr. Sedgwick, who has had charge of the church in Rome, and has exercised there a faithful and fruitful ministry. Dr. Sedgwick and I exchanged duties on the 2nd Sunday after Easter and this gave me an opportunity of renewing my acquaintance with the work of which Bishop Lyman had had charge so many years ago. In his day, which was before the Italian occupation of Rome in 1870, the American Church was compelled to occupy quarters outside the Porta del Popolo, in a very undesirable region of the city. Soon after 1870 the Reverend Robert J. Nevin, who succeeded Dr. Lyman, gathered the funds together for the erection of the present stately edifice and, if I mistake not, it was completed in 1872. One of Bishop Lyman's daughters was named Roma because born in the city of Rome. There are many people in the diocese who remember the pictures which Bishop Lyman had gathered in Italy for which a special gallery was built attached to his residence in Raleigh, which afterward was bought by the diocese as an Episcopal residence, was occupied for a number of years by Bishop Cheshire and is now the residence of Mr. and Mrs. William J. Andrews.

It has been a great pleasure to mingle with the present English-speaking people of the city of Florence during my three years' ministry at the American Church here, but it is also a great pleasure to look forward now to the renewal of old friendships in North Carolina. We are hoping to sail from Cherbourg in September and to be in

(Continued on page 9)

## ST. AUGUSTINE'S CONFERENCE

By Gardiner L. Tucker

St. Augustine's School is an institution maintained by the Episcopal Church for the Christian training of Negro youth. It has an extensive plant of buildings and grounds in the city of Raleigh, North Carolina, where it has carried on its work since the year 1867—fifty-six years. Bishop Delaney, Suffragan Bishop for Colored Work in North Carolina, has made his home on the school grounds for the last twenty-five years. As Bishop Delaney has now committed to him the spiritual oversight of the Church's work for Negroes in the five Carolina dioceses, St. Augustine's has become the principal headquarters of Church work among Negroes in the South.

St. Augustine's Conference for Church Workers has been held annually since 1909. It has steadily developed its scope and extended its influence during these years, until it has become one of the chief formative influences in the Church life of the Negro folk of our communion. This year's conference was held June 4th to 8th. The number attending amounted to ninety-eight, representing all parts of the South. Delegates were present from the Carolinas, Virginia, Mississippi, Florida, Alabama, Georgia, Tennessee, Arkansas, and other Southern States, as well as from New York, Ohio and other Northern communities. Practical problems of work in Missions, Religious Education, Social Service, Worship, Church Organization, etc., were handled, not only by addresses, lectures and instructions given by specialists, but by conference and discussion.

The program included the following courses of study:

(A) Normal Discussion Class. "The Program Presented" methods of conducting Mission Study Classes and Discussion Groups. Instructor: Miss Emily C. Tillotson, Educational Secretary of the Woman's Auxiliary.

(B) Christian Social Service. Instructor: Rev. Charles N. Lathrop, Secretary of Department of Social Service, the National Council.

(C) Church School Ideals and Methods. Instructor: Miss Mabel Lee Cooper, Field Worker of the Board of Religious Education of the Province of Sewanee.

(D) The Young People's Movement. Instructor: Rev. Shelton Hale Bishop, Church of the Holy Cross, Pittsburgh, Pennsylvania.

(E) Bible Study—New Testament. Miss Bertha Richards, Raleigh, North Carolina.

(F) Church Music. Rev. A. Myron Cochran, St. Ambrose Church, Raleigh, North Carolina.

In addition to the above study

(Continued on page 4)

### ST. AUGUSTINE'S CONFERENCE

(Continued from page 3)

classes, the program included devotional addresses at morning assembly, and evening chapel services by various speakers, story-telling by Miss Mabel Lee Cooper, conferences on various subjects relating to Church work (one of the most important being a conference on Race Relations, conducted by Dean Lathrop), addresses at morning and evening meetings by Bishop Cheshire of North Carolina, Dr. James H. Dillard of the General Education Board, Rev. Dr. Robert W. Patton of the American Church Institute for Negroes, Rev. Charles N. Lathrop, National Council Secretary of Social Service, Principal Battle of the Okolona Industrial School, Okomola, Miss.; Rev. Dr. James S. Russell of St. Paul's School, Lawrenceville, Virginia; Principal Edgar H. Goold of St. Augustine's School, Raleigh, N. C.; Rev. Dr. Gardiner L. Tucker, Field Secretary of the Board of Religious Education of the Province of Sewanee; Bishop Demby, Suffragan Bishop of Arkansas; Rev. Paul Micou of the National Student Council; Dean Ribble of the Bishop Payne Divinity School, Petersburg, Virginia, and others.

An important special conference, and one that may "make history" in this field, was that held on June 7th for the consideration of Church work among Negro students. Representatives from St. Augustine's, St. Paul's, Tuskegee, Hampton, St. Mark's, Okolona Industrial, Bishop Payne Divinity School, and men in touch with other schools were present. Bishop Demby presided as chairman. The result of the conference was the formation of an organization to work in the interest of Negro students of the Episcopal Church, following somewhat the lines of the National Student Council, so successfully working among white students. The title tentatively adopted was "The National Student Council of the American Church Institute for Negroes." Officers were elected, Lieut. Lawrence A. Oxley of St. Augustine's School, Raleigh, North Carolina, being made president. Plans were framed for a "Constitutional Convention" to be held in January, 1924, to which representatives from groups of Negro Church students would be invited, and at which more complete organization should be effected. Under the guidance of Rev. Paul Micou, the conference centered its attention upon the vital question of the Program of Activities to be followed by the local organization or "unit" of the students who should enroll themselves in the new Student Council; problems of constitutional organization, of the relationship with the Y. M. C. A. and the Y. W. C. A. and other such questions were left to be adjusted locally. The Program of Activity was framed as a result of free discussion of this question: "What things ought every Church student be asked to do?" When the discussion had developed a consensus of opinion as to the program, the five lines of activity agreed upon—Worship, Study, Service, Fellowship, and Gifts—were found to agree quite closely with the Program of Activities already worked out by the Church School Service League, the National Student Council, the Young People's Movement, and the Church Service League.

Dr. Patton made the gratifying announcement at one of the evening meetings that the American Church Institute for Negroes, after seventeen years of effort to arouse interest among Churchmen in its work, seemed at last to have achieved some success, since gifts of $260,000 had been received by the institute in the year 1923. Some of these gifts were available for developing St. Augustine's, and the institute had decided to raise St. Augustine's to the status of a junior college, beginning with the fall term in September, 1923. Half of this money, Dr. Patton said, had been given by Southern men.

One of the educational leaders of the Church in the South states: "Careful observation of the work of St. Augustine's Conference, in this year and previous years, leads me to record my conviction concerning this conference and the large field of Church work of which it is a part; their value is very great." The Race Problem has dominated American public life since the Missouri Compromise, over a hundred years. The greatest event in American history was the Civil War, with which the race problem had a connection that was neither remote nor indirect. One great American President stated that it was the one American problem for which he saw no solution. Every Christian must believe that there is a solution, and that a Christian solution. The Protestant Episcopal Church is endeavoring to work out the solution of the problem. It has intrusted the immediate supervision of a very important feature of its activities in this field to the American Church Institute for Negroes, which has oversight of the principal schools for Negroes maintained by the Church. The director of the institute, Rev. Dr. Robert W. Patton, of Virginia, whose status as a Southerner is not open to question. An important part of the policy of this institute is the training of Negro men and women for leadership in their own race. That the race has leaders, men and women of character, intelligence and good judgment, will be realized by anyone who attends such a conference as this at St. Augustine's; that they are anxious to avoid the delusion of false hopes, that they seek light for the pathway of their race's progress in order that they may not stumble nor go astray, that they are very grateful for help, counsel and guidance—these conclusions will compel the assent of anyone who gives heed to what he sees at such a conference as this; and so long as the policy of our Church's work among Negroes is guided, as it is now, by such men as Bishop Gailor of Tennessee, Bishop Cheshire of North Carolina, Dr. James H. Dillard of Virginia, and Rev. Dr. Patton of Virginia, I believe that our Church people, especially in the South, ought to, and will, encourage and support it.

### TO ALL CHURCH PEOPLE

(Continued from page 3)

the Hon. J. P. Cook, Concord, editor, I read recently, with much interest, an account of the day nursery established in New York by Miss Sara Curry. Walking through a crowded street on a hot day in August she heard a faint cry, and something like a bundle dropped from a height at her feet. "One cry, then silence." She tore aside the covering and saw a dying child. When life had left the little body she carried it up the stairs of a tenement house and inquired for the person whose duty it was to look after the child. The reply came, "Its mother is out scrubbing, and its father is looking for a job, the neighbors can hardly look after their own children." "Who then can keep the babies from falling off the fire escape?" "You," shouted the woman to whom Miss Curry was talking. "God helping me, I will," cried the Missionary. She began a Day Nursery with $14.00, and 150 children are now cared for there while their mothers are at work.

A faint cry from Samarcand reached our ears, and with faith and longing to heed that cry, we have made a small beginning to give the girls at the school a chapel. The State has provided them with an escape from temptation and the Church should hold out its arms to welcome them in their new life into a place of safety, lest they have a fatal fall.

The Chapel will be non-denominational, and we are asking help from all churches. It will cost $5,000. We have in bank $875 and need $4,125 more.

We are anxious to give the order for this Chapel on July 1st. A contractor will be at Samarcand at that time to erect a new Cottage, and as he has to move materials, machinery and tools for building out to the place, two miles distant from the railroad, it will be greatly to our advantage to utilize his services while there.

We beg that you will help us as generously as possible. The Christian Social Service rendered will be two-fold—helping the girls and making the streets safer for boys.

With kindest regards,

Sincerely yours,

MRS. W. H. S. BURGWYN.

Raleigh, N. C., May 19, 1923.

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What are some of the leading characteristics of a real Christian?

Psalm 15: 1-5.

### INTERESTING SERVICE AT EDGECOMBE COUNTY MISSION

On Sunday afternoon, June 3, seventeen persons were baptized at St. Wilfrid's Mission by the Rev. S. W. Hale, as a result of a mission held the previous week by the Rev. C. O. Pardo. On the Saturday night previous, the last night of the mission, the crowds were so great that only about half of the people could be squeezed in the little schoolhouse, while the others heard Mr. Pardo through the windows, on the porch and from automobiles which crowded around the building. Of the seventeen persons who were baptized, fourteen were children.

Mr. C. F. Clayton, of Tarboro, is superintendent of St. Wilfrid's Sunday School, and Mr. F. L. Castix, of Conetoe, teaches the Men's Bible Class. St. Wilfrid's is ministering to a community of people hitherto untouched by any religious body and the recent mission of Mr. Pardo's has been the means of stirring up greater interest and making St. Wilfrid's a source of greater usefulness than ever.

The little old schoolhouse and lot were recently purchased by the Church. The present building is so small as to be entirely inadequate, and it is hoped that funds will be available in the near future to make a much needed addition to the present building.

### THE CHAPEL OF THE CROSS

On May 23 and 24 Bishop Penick made a visit to Chapel Hill. On both days he addressed the students in Chapel, and at night delivered in Gerard Hall two lectures on "The Interpretation of the Bible in the Light of Modern Thought." These lectures aroused much interest, and helped to clarify the confused views of the Bible now current in so many places. The Bishop also held a conference on the Ministry. Chapel Hill looks forward to the Bishop's return in July, when he will preach in the Chapel of the Cross.

On Sunday, June 3, the Sunday School held its closing exercises. The school has had a very successful year under the able direction of its superintendent, Mr. I. Harding Butt. Its attendance record has been exceptionally good, and excellent work has been done in all the classes. For the closing exercises, several of the classes told of the work they had done, and of its meaning. In Courses 10 and 11 of the Christian Nurture Series, papers were read outlining the work of the year. Prizes were presented for the best essays. In Course 11 the prize went to Margaret Bullitt, and in Course 10 to Betsy Woollen. A prize in Course 7 for consistent and faithful work throughout the year was awarded to Isaac Manning, and in Course 4 a prize for the recitation of part of the Catechism went to Elsie Lawrence. The Sunday School will reopen in the Fall at the same time as the public school.

### THE LONG LIFE OF THE CHURCH

By Betsy R. Woollen

(An outline of Course 10 of the Christian Nurture Series, read at the Closing Exercises of the Sunday School of the Chapel of the Cross, Chapel Hill, June 3, 1923.)

The purpose of our course has been to show, that from the first Whitsunday, until today, God has been speaking and is still speaking in and through His Church. Our course has dealt with men and women whom God has used to do great things for Him, and for the world.

We first had a brief review of the life of our Lord Jesus Christ, "The Church's One Foundation." We learned how He founded His Church by drawing around Him men from the common walks of life, and gave them this commission: "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always."

From this beginning we have seen how His people in various times have heard Him speak, and have carried on the work of His Church.

Whitsunday is the birthday of the Church, for on that day God sent the Holy Comforter to men. By the great miracles that were performed, and Peter's sermon, many people were converted and were eager to become "members of Christ, children of God, and inheritors of the Kingdom of Heaven."

Still there were some who wanted to do away with the Holy Church because it was not God's will as they saw it. One of these was Saul.

Saul had a strong character and was doing what he thought right, helping to beat out this new religion. While he was on one of his travels to Damascus to help persecute the Christians, he suddenly became stone blind. Then he heard a voice say, "Saul, Saul, why persecutest thou Me?" Then Saul was converted and was sorry for the things which he had done against God.

After changing his name to the Christian name of Paul, he set out to do great works for the church of Jesus Christ. It was St. Paul who carried the great religion from the Jews to the Gentiles.

Little by little the Church began to spread over Europe. St. Justin Martyr, St. Chrysostom, St. Ambrose, and others, sent the commission onward. By saints like these some of our prayers and hymns were written.

The Bible in the 4th century was still in Hebrew and Greek. St. Jerome, a scholar of that time, saw the need of a new translation, so he translated the Holy Scriptures into Latin, the language of the people.

The monks played a great part in handing down religion. Through the dark ages they kept it alive. By years of hard work languages and literature were saved and handed down. Many of our prayers came from these men, too.

About the year 600 St. Augustine, a Roman, was sent to England by Pope Gregory to preach the Gospel. On reaching England, he found the wife of the king a Christian, and an old church not far from the castle. This proved that the message had been carried there years before. But St. Augustine set to work and after many years established in England a strong church.

About seventy years after Christianity had been in Northern Britian, the Venerable Bede was born in Jarrow. When grown Bede became a great scholar, and Jarrow grew to be a center of learning. Bede translated the Creed, the Lord's Prayer, the Ten Commandments, and a part of the church service into English. He and his pupils also translated much of the New Testament.

Through the past years Christianity seemed to be getting a footing. Then everything was lost. The rich people ran the church and almost everything was form.

In the face of this John Wyclif started to work. He realized the condition of the church and, being a man of strong character, he said outright that the church was not what it should be.

By his courage and fearlessness Wyclif started the great Reformation.

In the 15th century Cranmer sent the message farther. Through his work English was used in the church service and every parish in England had a large English Bible chained to some convenient place so that the common people could read it.

The first settlers from Europe brought Christianity to America. Rev. Robert Hunt held the first communion service at Jamestown in 1607. The church was organized in 1785 thru the efforts of Bishop White of Philadelphia.

Bishop Seabury was the first American bishop; in 1784 he went to Scotland for consecration, having been unable to get it in England.

The first General Convention of the Church in America, was held in Philadelphia, September, 1785. At the convention White, of Penn. and Provost of N. Y., were elected bishops. They went to England and were consecrated by the Archbishop of Canterbury in the chapel at Lambeth Palace.

Thus the first American bishops were consecrated, and all bishops of today can trace their lineage back to these three bishops.

(Continued on page 6)

### THE LONG LIFE OF THE CHURCH

(Continued from page 5)

The second General Convention was held in the same room in the state house where the Constitution of the United States had just been adopted. Many of the same men were present at both national and church convention.

The first N. C. convention met in Tarboro on the 5th of June, 1790, in answer to a letter from Bishop White to Governor Johnson. So few people came, however, that the convention could not be held.

In May, 1794, the Rev. Charles Pettigrew was elected first bishop of N. C. For consecration he had to go to Philadelphia. But from 1795 to 1798 the General Convention did not meet on account of yellow fever.

Not until 1799 was there a meeting. Then Mr. Pettigrew had developed consumption and could not make the trip. He lived until 1807, never being consecrated.

In the year 1817, in New Berne, the diocese of North Carolina was organized anew. Bishop Ravenscroft became the first consecrated bishop in 1823. Ravenscroft was succeeded by Bishop Ives, who was bishop for 21 years and much beloved. But in 1852 he joined himself to the Roman Catholic Church, which he thought was the right thing to do. Only one of his clergy and two of the laity followed him, one of these being his wife.

The next year, 1853, the Rev. Thomas Atkinson became and was bishop for 30 years. It is interesting to note that at the General Convention after the Civil War, Bishop Atkinson was the only Southern bishop present. With him at that convention was our own Dr. Kemp Battle. It was due to Bishop Atkinson's stand that our Church was at once re-united.

Bishop Lyman succeeded Bishop Atkinson and the diocese of North Carolina was divided into three parts, East Carolina, North Carolina, and the jurisdiction of Asheville. This recently became the Diocese of Asheville.

Bishop Joseph Blount Cheshire followed Bishop Lyman and he is today our beloved chief pastor.

The first services were held in Chapel Hill 1770-1776 in New Hope Chapel by the Rev. George Micklejohn, minister of the Church of England. The chapel stood near the west gate of the campus.

After the Revolution, Mr. Micklejohn retired and the chapel fell.

Not until 1838 is there a record of any services of the Episcopal Church at Chapel Hill. Then Rev. Wm. Mercer Green came as a professor at the University and he became chaplain.

In May, 1842, Mr. Green formed a congregation of 23 people to be known as the Church of Atonement. On May 20, 1842, the new parish was admitted into union with the Diocese of N. C. Six years later a church building was completed.

In Oct., 1848, the church was consecrated by the Bishop, and the name changed to the Chapel of the Cross. Mr. Green became the rector. When the University closed services were held once a month by Rev. R. B. Sutton. After the re-opening of the University, Rev. Joseph B. Cheshire, now Bishop of N. C., took charge for two years.

Following Mr. Cheshire there were several rectors, each serving a short time.

In 1898 the Rev. Dr. Meade took charge and served until 1908. Then Rev. R. W. Hogue became rector. In 1911 he was succeeded by Rev. H. W. Starr, who served until 1916. In 1917 Rev. R. M. Marshall became rector and served until 1920. In 1921 the Rev. Alfred S. Lawrence became rector and now is.

All these people have helped in some way to carry the message: "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always."

It is now our work to pass it on as it has been given to us.

### HOKE RAMSAUR MEMORIAL SERVICE

On Monday afternoon, the anniversary of the death of Hoke Ramsaur, a loved North Carolinian who died in the service of Christ as a missionary to Liberia, the auxiliaries of St. Luke's, St. Peter's, St. Paul's and China Grove held a memorial service at St. Luke's chapter house.

Mrs. R. V. Brawley presided at the meeting, which was opened with Mr. Milne's beautiful prayer for the missionaries and their work in Liberia.

Miss Susie Whitehead read an interesting account of Mr. Ramsaur's life, a short one in point of years but very full in the measure of his service.

Mrs. Murdoch read an article written by Mr. Ramsaur, "The Call of a Great Opportunity," and Mrs. Ross Sigmon made a statement in regard to the school which is to be built at Pendami, West Africa, as a Ramsaur memorial.

Mrs. W. H. Hardin paid loving tribute from the missions in North Carolina where he worked prior to going to the foreign field, and Miss Mary Ramsaur told of her brother's sacrifice and of the splendid work which Miss Mary Wood McKenzie is doing in Liberia.

During the singing of Mr. Ramsaur's favorite hymn an offering was taken for the memorial school at Pendami.—Salisbury Evening Post.

Watch label on your paper.

### HALIFAX MEETING

District meeting of the Woman's Auxiliary at old St. Mark's, Halifax, May 17th, was a "red letter day" in the history of St. Mark's, Halifax. The Edgecombe District of the Woman's Auxiliary met there with an attendance of one hundred and thirty-five, including visitors from the Methodist, Baptist, Presbyterian, and Roman Catholic Communions.

Mrs. Frank Spruill, of Rocky Mount, as chairman presided in her usual, efficient and earnest manner.

After the Holy Communion, words of welcome, inspiration, and spiritual uplift were spoken by Mrs. Bickett, Mrs. Henry Cooper, of Oxford; Mrs. C. E. Moore, of Wilson; Mrs. M. I. Fleming; Miss Easdale Shaw; Mrs. Sterling Gary; Rev. Reuben Meredith; Ven. Morrison Bethea; Rev. Lewis Taylor, Rev. S. W. Hale.

The reports of the different branches were a challenge to press forward. Renewed zeal was awakened by the presentation, at the foot of the chancel, of a beautiful pageant, "The Awaiting World," by the young women, girls, and boys of the different Sunday schools of the town.

A delicious and bountiful picnic lunch was served under the shade of the lovely old trees in the churchyard.

The day will long be remembered as one of unusual inspiration.

### PLEASE COMPLY

The Diocesan Publicity Committee has sent to every active rector in the Diocese of North Carolina the following communication:

"At the last meeting of the Diocesan Convention, the Publicity Committee made the following recommendations:

"1. That a Publicity Committee be appointed in every parish and mission.

"2. That parish news be furnished regularly to The Carolina Churchman and other church papers.

"3. That the local press be used more freely for setting forth the services and other activities of the parish.

"4. That a canvass of every congregation be made, looking to securing subscriptions to The Carolina Churchman and other Church periodicals.

"Please indicate on the enclosed card (self-addressed postal) whether or not your parish has adopted, or will shortly adopt, any or all of these recommendations, referring to same by number."

The Publicity Commission of the diocese is composed of the following persons: Rev. Thos. F. Opie, Rev. R. E. Gribben, Mr. Jas. A. Robinson, Mrs. John A. Holmes. The chairman requests The Carolina Churchman to urge all clergymen to give the above their serious attention and promptly to reply to the communication.

### IN MEMORY OF MALCOLM C. THOMPSON

Forasmuch as it has pleased Almighty God, in His wise providence, to take from us our beloved friend and associate, Malcolm C. Thompson, who was superintendent of the Sunday School, lay reader, member of The Brotherhood of St. Andrews, and a former Vestryman. Therefore be it resolved:

That by his death the parish of St. Martin's has lost one of its most valuable members, whose loyalty and devotion to his church will always be cherished and his memory will be an inspiration to us.

That we, his associates are deeply sensible of our individual loss, and the example of his life will leave a deep and lasting impression on our hearts and minds.

That we do reverently bow our heads in token of our humble submission to the sovereign will of Him who doeth all things according to the counsel of His own will. And that we do earnestly deplore the great loss that we have sustained in the passing of our friend, Malcolm C. Thompson, and that we do all join in extending to Mrs. Thompson and family our hearty sympathy and condolence in this hour of bereavement.

That these resolutions be spread in our records, a copy sent to the family and also published in our Church papers.

THE VESTRY OF ST. MARTIN'S CHURCH.

By Henry S. Cowell, Registrar.

Charlotte, N. C., June 15, 1923.

### IN NEW YORK AND RALEIGH

The Woman's Auxiliary at the Portland Convention voted unanimously to raise at least $75,000 for two houses, $65,000 for a residence in New York where women missionary volunteers or missionaries on furlough might live while taking special training to equip them for their work, and the remaining $10,000 (to which Negro leaders have pledged an additional $5,000) for a house, probably at Raleigh, N. C., where colored women, who now have no opportunity whatever to secure the special training needed for Church work, might receive that training.

### FROM THE NATIONAL TREASURER

June 18, 1923.

Mr. J. Renwick Wilkes,
Charlotte, N. C.

My dear Mr. Wilkes:

Please accept our very sincere thanks for your letter enclosing check for $3,725.44 to apply on the 1922 quota for which I enclose formal receipt. I note that this leaves a balance of $2,112.06 needed to make up the full 1922 quota of the Diocese and that you hope to have this amount in hand before the 10th of July.

You close your letter "trusting that this will be satisfactory." It is more than satisfactory. It is one of the finest things that has happened in the Church this year. The Diocese of North Carolina showed a payment of above 86 per cent on its quota in 1922, which was more than double the average for the whole country and well above the average for the Fourth Province. Despite this fact, you have refused to rest content with the partial achievement and have made up your minds to do everything that the Church has asked you to do. We are trying to let the rest of the people know what the Diocese of North Carolina and some others have done in the hope that their efforts will thereby be redoubled.

With many thanks and best wishes.

Yours very sincerely,
(Signed)
LOUIS B. FRANKLIN.

### HISTORIC CHURCH TO BE SOLD

St. Thomas' Episcopal Church property, Philadelphia, owned by what is said to be the oldest colored Episcopal congregation in the country, organized 1794, is to be sold.

The church was built thirty years ago at a cost of $50,000, but is worth double that at present realty values.

It has been decided to sell because so many colored families have moved further downtown.

In colonial days a number of Philadelphia colored people attended services in an old church on North Fourth Street. One morning, at service, the clergyman in charge told them to move to seats in the gallery. Instead they all walked out. As a result of this action, Absalom Jones, in 1794, founded the present congregation, then known as "The Free African Society." In time Jones joined the Episcopal Church and was ordained, become the first colored priest of the American Episcopal Church.—The Oregon Churchman.

### FOR THE CALL TO SERVE

O God, who givest to Thy servants, according to Thy good pleasure, the desire and the power of doing good; vouchsafe to hear our humble prayers, and make known to those who best can serve Thee in the missionary fields, the special service to which Thou callest them; that so having embraced it by Thy inspiration and being aided by Thy grace, they may be sustained in all trials and guided in all difficulties, until they attain to the land of everlasting life. We ask this through the merits of Jesus Christ our Lord. Amen.

What security have we in God's protection?

—Psalm 3: 3-6.

### "THE PEACE THAT PASSETH UNDERSTANDING"

Written by an old man 86 years old, inmate of the county home, near Tarboro, N. C.

Let every day be Christ's Day;
Make lilies grow along His way.
And Christians everywhere
Oh never let His eyes be sad!
And never cease to pray.
Come Christians and rejoice
That you have heard the Master's voice.
For you His life and manhood spent;
There was no weight of hurt or care
Too heavy for His strength to bear.
His courage and His love sublime
You can depend on for all time.

JACOB GENSON.

May 13, 1923.

When Christianity layed across my brow
In rivulets of peace,
It seems as if my fears may know
A sudden calm release.
It seems as if my troubled soul
Is purged of doubt or dread;
My broken spirit again is whole,
And my path lies clear ahead.

The earth takes on a holy look;
The sky seems near and kind;
The pages written for Life's Book
Seem very far behind:
The future is a Promised Land;
Where everything is fair,
And I a happy Pilgrim stand
Beneath the Father's care.

When on bended knee, across my brow
I feel anew His love
That reaches to me here below,
From heaven lands above
I feel fresh strength to do, to strive;
My heart beats high and free,
And I am glad to be alive
To feel Life's mystery.

JACOB GENSON.

May 27, 1923.

### WHEN CAN WE DO LIKE THIS?

Loudon has been celebrating the bi-centenary of Sir Christopher Wren. St. Paul's Cathedral, which is the noblest monument to his skill, was the scene of a wonderful commemorative service. Later a pilgrimage was made to 14 of the 35 Wren churches which are now standing of the original 51 in the famous "one square mile" of the city.

### SUPPOSE THIS WERE TRUE IN MANY PLACES?

Two young women in charge of the Saskatchewan Sunday School and Mission Van, paid 1,300 visits last summer, organizing Sunday Schools and holding mission services. They also gained over 1,000 new members for the "Sunday School by Post."

## The Woman's Auxiliary

### DISTRICT OF EDGECOMBE MEETING

St. Mark's Church in the historical old town of Halifax, was the scene of the second meeting of the Woman's Auxiliary, District of Edgecombe, on Thursday, May 17th.

Here gathered 140 representatives of the several parishes and missions in the District, who listened to a program replete with spiritual tone, presented by our consecrated Mrs. Bickett, who told of the Auxiliary Specials. Mrs. H. G. Cooper, United Thank Offering; Mrs. Katherine Webster, Religious Education; Mrs. M. I. Fleming, Diocesan Convention; Rev. Lewis Taylor and Miss Kate Cheshire, Social Service; Rev. Reuben Meredith, Thompson Orphanage, and Rev. S. W. Hale, Valne of the Girls' Friendly in a Parish.

A splendid feature of the meeting was the United Thank Offering Pageant, so creditably produced and thoroughly enjoyed, in which all denominations in the town took part showing beantiful spirit of co-operation and church unity, not only in this but in welcoming guests, serving the luncheon on the church grounds, assisting with the music and in every particular lending loyal support in making the day a perfect one. Too much cannot be said in appreciation of this.

DEAN JACKSON PATTERSON,
District Secretary.

### INSPIRING MEETING IN DURHAM

There was a most inspiring meeting in the Parish House of St. Philip's Church in Durham on June 11. This was the devotional meeting of Circle No. 1 of the Woman's Auxiliary. Our leaders, Mrs. C. M. Herndon and Mrs. Taylor, having received most interesting letters from our far-away missionaries in that frozen land, Alaska, we wish to pass them on so the readers of your valued paper also may enjoy them.

Mrs. J. T. Cobb talked on "Our Missions in Alaska," beginning in the year 1886 when the Rev. John Chapman began the first mission at Anik, up to the present time. She laid especial stress on the courage, devotion and sacrifices of our beloved Bishop Rowe and his former assistant, Archdeacon Hudson Stuck, also the Rev. Jules Prevost, who was the founder of four of our most important missions.

We had present at this meeting Miss Eleanor Simpson, a graduate of this year's class, Trinity College, also a member of our own Parish. Miss Simpson has decided to take up work at Valle Crucis and will soon join her uncle, the Rev. Preston Burke, in the work at that mission.

The following letters from Bishop Rowe and our own Miss Bessie Blackwell we hope will find space in your paper.

Respectfully yours,
MRS. E. K. POWE,
President Woman's Auxiliary, St. Philip's Parish, Durham, N. C.

(Note.—We will take great pleasure in publishing the letters referred to in a later issue.—The Editor.)

### DR. MARY V. GLENTON

Resolutions on the death of Dr. Mary V. Glenton, Superintendent of St. Agnes Hospital, Raleigh, N. C.:

Whereas, it has pleased our Heavenly Father to take from our midst our beloved friend and co-worker, Dr. Mary V. Glenton; and

Whereas, the greater part of her life has been spent in missionary work, serving in Alaska, in China, in various parts of our own country, and lately in the work of our own St. Agnes Hospital; and

Whereas she has brightened the lives of many by her sunny disposition and inspired them by her courage and bravery under difficulties and suffering: Therefore be it

Resolved, That we, the members of St. Augustine's staff, do hereby express our sincere appreciation of Dr. Glenton as friend and associate in the work of this school and of St. Agnes Hospital, and for her earnest Christian endeavors beyond the seas, in the sunny province of China and in the snowbound lands of Alaska.

Resolved, That while we mourn our loss, we rejoice in the assurance that her seeming death is but the transition into a higher, broader spiritual life.

Resolved, That a copy of these resolutions be sent to her friends and also to the Church papers and the Spirit of Missions for publication.

(Signed)
CHAS. H. BOYER,
Chairman.
MRS. N. J. DELANY,
MISS MARY L. GATES,
MRS. DAISY WILLIAMS,
REGINALD L. LYNCH,
Committee for the Staff.

### DISTRICT MEETING AT HILLSBORO

On Thursday, May 31st, 1923, the second meeting of the Woman's Auxiliary to the National Council, District of Orange, took place in St. Matthew's Church, Hillsboro.

About 75 people were present representing the towns of Durham, Pittsboro, Chapel Hill, and Hillsboro. Sanford was unable to send delegates but sent a report of their work.

The first speaker on the program was Bishop Penick, who gave an inspiring talk about the relation between the missionaries at the front and the great body of church people at home. His subject was "The Home Base" and using the forceful figure of military life he showed the absolute dependence of the soldier on the firing line upon the supplies and the support he receives from home.

The Bishop stated that, to a large extent, the character of the work done by our missionaries would depend upon the kind of support given them at home, not merely material support but first and foremost spiritual support. He called attention to the absolute necessity of spiritual power before true "witnessing" could be done and laid great stress upon intercessory prayer and the strengthening of the spiritual life on the part of each individual.

The next message came from Ven. Archdeacon Bethea, who gave a stirring and inspiring account of the mission work in the diocese. He told of fifteen missionaries at work in the diocese, each serving three or four churches or missions. He told of their labors and struggles, the wonderful work which they are accomplishing and the great opportunities open to the Church. He paid especial tribute to the work at Roanoke Rapids and at St. Saviour's in Raleigh. Both of these are situated in industrial communities and by their growth and prosperity are proving what the Church can do in meeting the needs of all classes of people. Of special interest was the account given by the Archdeacon of the work undertaken at the tubercular sanitorium at Melrose and at the school for girls at Samarcand.

The Archdeacon stated that the funds for the Nation-Wide Campaign were deficient in the diocese so that the Convocation of Charlotte and the Convocation of Raleigh were each short $1,000 and that this money was absolutely necessary for the carrying on of the work. Mr. Bethea laid stress upon the fact that the mission workers not only needed this financial support but they needed the help of feeling that the people are behind them and he urged the Auxiliary to help in meeting this need.

The Archdeacon aroused such enthusiasm that $50 was pledged for his work. Durham pledged $25; Chapel Hill, $10; Hillsboro, $10; and Pittsboro, $5.

At the close of noon-day prayer Mrs. Bickett spoke of the Auxiliary specials. She emphasized the fact that the Ramsaur Special was a special for the Province and not to be confused with the two Auxiliary specials. In this connection Mrs. Bickett stated that Miss Hall had asked that each branch of the Auxiliary observe a Ramsaur Memorial Day.

Mrs. W. L. Wall, of Hillsboro, then spoke on "Auxiliary Conventions, Yesterday, Today, and Tomorrow." Mrs. Wall gave a brief sketch of the Auxiliary's history since 1882 and chose for her typical "Yesterday's"

(Continued on page 10)

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.
Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. I. Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

Subscribers changing their addresses, or failing to receive their papers, should promptly notify us, giving, when necessary, both the old and new addresses. Subscribers wishing to discontinue their subscriptions should so notify, as an absence of such notification is considered a continuance of the subscription.
Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.
All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.



DIOCESE OF NORTH CAROLINA

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Re. Rev. Edwin A. Penick, D.D., Bishop Coadjutor _____Charlotte
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop _____Raleigh
Rev. Morrison Bethea, Secretary_____Raleigh
Mr. Henry M. London, Treasurer of the Diocese _____Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte


Entered as second-matter class at the postoffice at Raleigh, N. C.

## SUMMER RELIGION

It going to church is a chore, then it is very natural for people to seek to get away from going to church during the summer. If one goes to church to be known as a respectable member of the community, then it is very easy to understand why people off on a vacation feel that they can "cut church" when among people who do not know them well. If people go to church in order to "back up the parson," why what is the use of going to church when one is away from the parson?

Undoubtedly there are many who fall under the above classifications. It is too hot for many people to go to church. The people there are strangers, many times, at resorts. Always there is the feeling among many people that they will get back into their old habits when they return from the holidays. No, they do not get back into their old ways satisfactorily when they return. Often the bad habit of being loose and careless about church-going during vacation gets such a firm hold upon people that they come back from their holidays more deficient spiritually than they are physically and mentally, not to mention financially. It is a good test of the seriousness of one's religion to note the habits they conform to on vacation. It is likewise a test of the value of a person to the church he belongs to when one finds out his habits at home in going to church, rain or shine, snow or blow.

At most of the resorts there is always an opportunity for people to worship. The preachers are usually of a higher type than are to be found ordinarily. It is a blessed thing to find places where there is a complete cessation of activities on Sunday, so that people may be quiet and be able to worship, read and walk. The wonder is that so many people who call themselves Christians are willing to let Sunday after Sunday pass by during the summer and never attend divine worship.

But there are many who fail to attend church when staying at home during the summer. They can conveniently attend all sorts of social entertainments and gatherings where there is amusement. And yet they seem to feel that God in Heaven will excuse them for failing to meet together to confess their sins, to offer thanksgiving to Him who never goes on a vacation, and to show Him the homage and love which He desires of all His children. No, there is no need to be forgetful of God in any kind of weather, or in any place.

## NEXT ISSUE SOCIAL SERVICE AND MISSIONS

The next issue of the Carolina Churchman has been placed in the hands of Rev. W. J. Gordon and others who are working directly in the field of social service and missions. So, if there are any who desire to contribute to that issue along the lines of missions in the home field, they will do well to send in to Mr. Gordon any material at once. It is true that many who live in the cities know very little of what is being done in our industrial centers. It is also true that there are many city parishes that could easily take on some definite mission work in connection with the Auxiliary or Men's Bible Class, if they only knew how to begin.

## A CHILD'S PRIZE ESSAY

We are printing in this issue a prize-winning essay written by a girl of fourteen. The essay was one of many written for Course 10, (C. N. S.) at the closing of the Church School at Chapel Hill. The rector sent it in saying:

"The idea of the essay was to give an outline of the whole course. The whole class wrote essays, and this one was the best.

"I think it worth while to publish it if possible, primarily because it indicates what children are now learning in Sunday School. It may be to others, what it was to those who heard it read here, somewhat of an eye-opener. I believe it may help folks to think more seriously of the value of Sunday-schools than many of them now do. Then again it may help in getting the Christian Nurture Series adopted in Sunday-schools where it is not yet used."

We give the spelling, very modern some of it, exactly as it was sent to us. We hope that other church schools will find some value from seeing what is being done in Chapel Hill.

## SAMARCAND CHAPEL FUND

The following have contributed for the erection of a Chapel at Samarcand. (This work is under the auspices of the North Carolina Branch of The King's Daughters and Sons. Contributions may be sent to I. Harding Hughes, Treas.):

Chapel of the Cross, Chapel Hill, $23.95; Christ Church, Walnut Cove, $1.00; Holy Trinity Church, Greensboro, (promised in October), $25.00.

## CONFESSION OF FAITH BY THE LATE BISHOP OF DURHAM

From my soul and with my whole mind, I believe without reserve that the Lord Christ was born of the holy Maiden Mother without human fatherhood, and that on the morning of that first day of the week, which followed the unfathomable wonder of His death, the tomb of Arimathean Joseph was empty, because the sacred Body, transfigured into conditions of immortality, the same yet other, other yet the same, had left it.

"I believe that, as so risen, He 'showed Himself alive after His Passion,' again and again in recorded ways and occasions as unlike as possible to figments of exalted imagination, and that He closed that time of manifestation by disappearance upward, under conditions at once simple and sublime.

"With these supreme facts, as I, without reserve, believe them to be, I hold that His work for man and His message to man are so profoundly involved, are so vitally embodied in the facts, that for me they stand or fall together. And I humbly confess my assurance, for life and death, that they will stand."—The Sign.

## DR. HUNTER WRITES FROM FLORENCE

(Continued from page 3)

Raleigh during a part of October. It has been a great pleasure during our absence to hear of the progress that has been made by the Diocese of North Carolina.

Very sincerely yours,
A. B. HUNTER.

## OF SPECIAL INTEREST TO US

A cement wall enclosing the graves of the late Rev. and Mrs. W. H. Ramsaur has recently been completed. A Memorial Stone will be sent by the Ramsaur Prayer Group in America to be erected on the site.

It is my profound conviction that we are at the dawn of the greatest religious awakening the world has ever known.—Dr. James E. Freeman, bishop-elect of Washington, D. C.

### DISTRICT MEETING AT HILLSBORO

(Continued from page 8)

convention the meeting in Tarboro in 1904. For the typical meeting of "Today" she chose the inspiring convention recently held in Raleigh. The conventions of "Tomorrow," Mrs. Wall stated, would be the outcome of "yesterday" and "today" and the goals towards which we must strive are larger knowledge, increased gifts, greater thank offerings, and gifts of life.

At 2 o'clock the Social Service Conference was held, Mrs. J. M. M. Gregory, presiding. An inspiring talk was made by Miss Miller, the visiting teacher of the Durham City Schools. She gave an interesting account of her experiences and told of some of the work being carried on in Durham. Miss Miller called attention to the wide-spread interest being felt today all over our State and country in Social Service problems.

Mrs. J. M. M. Gregory read the Convention notes and suggestions which are briefly as follows:

1. The Auxiliary has asked and obtained representation on the Woman's Legislative Council of the State. Our representatives will be Mrs. Bickett, Mrs. J. S. Holmes, Miss Sallie Dortch, and Mrs. Davis, of Rocky Mount.

2. The study of Farm Tenancy.

3. Assistance in building the interdenominational chapel at Samarcand undertaken by the King's Daughters. The Auxiliary has also offered to help in the supervision of girls on parole.

4. The advisability of keeping posted on present-day prison reform.

5. A request that all Social Service activities be reported.

Mrs. J. S. Holmes stated that the offer of the Auxiliary to help in the supervision of girls on parole had been most gladly accepted by the Samarcand authorities. Mrs. Holmes called attention to the increased influence in civic affairs that might be obtained by having a Federation of churches in each town and urged the rank and file of the Auxiliary to keep intelligently posted on Social Service problems as that would be an aid in the work on the Legislative Council.

Reports from the five parishes were then presented. These reports all showed fine work. Four things were especially noticeable in all:

1. Emphasis was laid upon the spiritual, not the material side of the work.

2. There were increased Social Service activities.

3. There was a marked interest in inter-racial relations.

4. All the promises of money made at the Raleigh Convention had been redeemed.

The Nominating Committee, composed of Mrs. J. S. Holmes, Chairman; Mrs. E. K. Powe, and Mrs. London, then made the following report:

For Educational Secretary, Mrs. V. R. Johnson; For Social Service Secretary, Mrs. J. M. M. Gregory, For Chairman, Mrs. W. D. Benton.

Bishop Penick then made two announcements, first the need for furniture at the Thompson Orphanage Infirmary and second the establishment of a camp for training boys for church leadership. This camp will be held at Little Switzerland in July.

### WILLS

By Bishop Brent

It is a more or less accepted principle that the Church and its institutions have a claim on the income of its members. First it was a given fraction of a man's annual earnings and then contributions according as God prospered him. We are in the midst of the slow process now of securing for the Church an honest and general recognition of its needs, so that they will be supplied not by the super-generosity of the few but by the proportionate giving of the many. When this has been accomplished we shall be in a fair way to meet all our current expenses.

I have had occasion recently to point out the fact that this diocese is without one cent of capital for general purposes and very little endowment for special needs. One need not be an expert in business to know that such a situation is verging on the perilous. That we should have a revolving fund built up with the small, systematic offerings of the mass of our Church members is a necessity in the hands of a committee to make provision for. I believe our people are well able to provide such a fund and will do so under the educational leadership of the clergy and their vestries.

But it is chiefly of another phase of giving that I wish to speak. I would raise the question whether the Church has any claim on the capital funds of its members when, in preparation for that relinquishment of things material at death, they make their last will and testament. Judging by the practice of the vast majority, it would appear as though Church members recognized no such claim. The average will ignores the Church even though it may be generous to other public organizations and institutions. Such bequests for any purpose as have come to this diocese since I became Bishop have been few in number and from persons of small resources.

I admit that I believe the more splendid way of giving is that adopted by such men as Thomas Gary who built the hospital that bears his name "during his lifetime," or Sir Henry Tait who gave the great London Gallery which bears his name as a "thank offering for a successful business career." These and others like them have the incomparable joy of giving in a degree which even the most generous bequeather of legacies cannot have. But the opportunity and duty of benefiting the Church by writing its name in wills should be kept before our Church members constantly. Nor does this apply only to the wealthy, though they are the chief delinquents, but to every one who leaves an estate. The diocese is now incorporated for the first time in its history. It is my hope that this fact will encourage people to make bequests in varying sums as God has prospered them in their lifetime. Were this done now by those who have estates, within twenty years the reproach which rests on the business character of the diocese would be removed. Hereafter, for the convenience of those prepared to make bequests, a form of codicil will always accompany the issues of this paper.—"Our Diocesan Fellowship."

### RADIO TABLET AT CALVARY CHURCH, PITTSBURG, PA.

An event of outstanding interest this month is the plan of placing a bronze memorial tablet to mark the first sending of church services by radio. The plan is that the tablet shall be secured by ten cent contributions coming, we hope, from all the States of the Union and the provinces of Canada. Hundreds of letters have already come and the amount necessary seems already in sight. The design will probably be a map of the country with the various States and provinces marked off. At the proper point of Pittsburg will be a representation of Calvary spire with the zigzag radio lines reaching to all points of the compass. The idea seems very popular and has occasioned a great deal of press publicity in newspapers throughout the country.

### "THE LIFE OUT OF SIGHT"

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we harken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places,—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many-splendored thing.

—Francis Thompson.

Rev. I. W. Hughes, of Henderson, State Chaplain of the T. P. A. went to St. Paul, Minnesota, in June as a delegate from North Carolina. The trip was given Mr. Hughes by his friends in the T. P. A.

## TAKING THE WORLD CONFERENCE SERIOUSLY

By Rt. Rev. James DeW. Perry, D.D.
Chairman of the Executive Committee of the Episcopal Church

One who has remained for twelve years outside the organization for the World Conference on Faith and Order may take this opportunity to record the impression that it has made on him. When the General Convention of 1910 originated the plan and issued the invitation to Christendom the writer was among the thousands present at the memorable meeting who felt the power of the challenge, too reasonable to be refuted, too irresistible to be refused. Programs for unity had become familiar. The Lambeth Quadrilateral had given churchmen the sort of confidence which an ultimatum invariably inspires among those who issue it. We had forgotten that an ultimatum is never a successful road to peace.

Federation had offered points of friendly contact between the outposts of contending camps. Here, however, was the call not for a truce, much less for a surrender, but for the approach to unity which is found along the road of mutual understanding. The hearts of those who first heard the plan responded as to the challenge of a splendid ideal. And Christendom has responded. The appointment during the past ten years of seventy-eight commissions by as many churches through their synods or legislative bodies gives evidence of a universal desire that "the rich treasures of faith and order bequeathed as a heritage by the past to the present shall be made serviceable to the whole body of Christ."

This is the ideal conceived in 1910 by the Convention at Cincinnati, confirmed in 1920 at Lambeth and at the preliminary Conference in Geneva. The time has arrived when this ideal shall become a determined purpose.

To this end the Episcopal Church, on which the responsibility for initiative naturally falls, has put its commission into continuous action. The General Convention of 1922 ordered an adequate appropriation for the purpose, and the National Council in the following February adopted a budget of expense for a full schedule of work. Headquarters were immediately established at Providence, Rhode Island, in a centrally located building on Market Square which the Commission shares with the Diocese. At the same time the Reverend Floyd W. Tomkins, Jr., was elected Executive Secretary and began his duties early in Lent.

The first work of the office has been to open communication with Bishops of the Church and with all others who may help to make the purpose of the World Conference known. Arrangements have been made for the presentation of the matter by representatives of the Commission at nearly all of the diocesan Conventions meeting in April and May. At several of the Summer Conferences for Church Work addresses will be made and classes will be conducted on the history of the movement and on the questions proposed for consideration by the Subjects Committee of which the Bishop of Bombay is chairman.

A yet more important objective of the office will be the encouragement of discussion groups in all parts of the country, especially in remote sections. In England and in many parts of Europe these have accomplished much by the spread of an active and intelligent interest in Church Unity. The World Conference will have value as an event only in so far as it results from a habit of conference. Intimate circles of thoughtful men and women, representing different church affiliations engaged in careful study and non-controversial discussion of questions on which Christians are divided, can do more to promote the cause of unity than is possible in great assemblies. Literature can be had, or suggestions for a study and discussion, by applying to the officers of the Commission in Providence who invite correspondence on any aspect of the work and will be glad to hear from any groups which may be formed.

Before the gulfs which separate the churches can be bridged the appalling silence in which their differences have been covered must be broken. Silence has been accountable in large measure for indifference.

On the last page of the Old Testament, the prophet wrote, "They that feared the Lord spake often one to another; and the Lord hearkened and heard it." May we not hope that the present dispensation of a divided Christendom will close when they who believe and worship Him in Whom alone Christian unity is to be found, speak often one to another.

## DR. AND MRS. HUNTER LEAVE FLORENCE

Rev. Dr. and Mrs. A. B. Hunter have left Florence and will be in France until the last of the summer. Their present address is, Care American Express Co., 11 Rue Scribe, Paris, France.

## AN HONOR TO THE CHURCH

Bishop Brent, of Western New York, has been asked to preach the sermon at the religious service preceding the opening of the Assembly of the League of Nations, in Geneva, Switzerland, next fall. Last year the honor was given to the Archbishop of Canterbury.

What are some of the blessings of the godly? —Psalm 1: 1-3.

## CHRIST OF EVERYWHERE

"Christ of the Andes," Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again,—
Thou Living Word, larger than any creed,
Thou Love Divine, uttered in human deed,—
Oh, teach the world, warring and wandering still,
Thy way of Peace, the footpath of Good Will!

—Henry van Dyke.

## CHRISTIAN UNITY IN HYMNS

It is astonishing how far we have gone toward Christian unity in the matter of hymns. In a well-known Presbyterian hymnal investigation showed that out of 291 authors of hymns there were:

| | |
|---|---|
| Presbyterians | 25 |
| Congregationalists | 38 |
| Unitarians | 27 |
| Baptists | 27 |
| Methodists | 11 |
| Independents | 8 |
| Dutch Reformed | 3 |
| Universalists | 3 |
| Plymouth Brethren | 7 |
| Roman Catholics | 6 |
| Quakers | 3 |
| Moravians | 2 |
| Distinctively poets (men) | 13 |
| Distinctively poets (women) | 13 |
| Episcopalians | 105 |

## FROM MANY COMMUNIONS

People who had formerly been Romanist, Unitarian, Congregational, Methodist, Baptist or Presbyterian, and a Japanese formerly a Buddhist, were among the members of a class confirmed by Bishop Slattery.

### Read Bishop Gore

It is not an exaggeration to say that if all our Churchmen and Churchwomen would study Bishop Gore's three books, "Belief in God," "Belief in Christ," "Belief in the Holy Ghost and the Church," there would result an enormous uplift in the intellectual, moral, and spiritual condition of the American people.—Bishop Mann (Southern Florida).

### Juvenile Courts in Japan

Tokyo and Osaka are to have this year the first juvenile courts in Japan. It is hoped to extend the system over the entire country as soon as suitable persons can be found to serve in the courts.—Japan Evangelist.

Of 12,000 prominent men in the United States, 1,000 are sons of preachers. Of 2,145 notable men in England, 1,270 are sons of preachers. In 1910, ten out of every fifty-one persons in the Hall of Fame were sons of preachers. Five of our Presidents were sons of preachers.—Churchman and Church Messenger.

## FAITH AND LIFE

(A series of short papers edited by a group of graduates of the Episcopal Theological School, Cambridge, Mass.)

### Life Eternal

By Rt. Rev. Charles Lewis Slattery, D.D

Some of the noblest Christians are afraid of death. Would that this paper might help them! I cannot write it without thinking of the constant stream of men and women, throughout my ministry, with whom I have seen the approach of death for themselves or for their beloved. What amazes me is how rarely I have seen doubt, how steadily I have seen faith in a future life. I believe doubt comes more often in anticipation. When the supreme experience is met, the soul is apt to rise to the conviction of immortality. In any case I trust it will be comfort for the doubter to know what a fairly long and intimate experience declares concerning the trust which Christian people in general have in the life eternal.

I

There are moments in the life of men when immortality is self-evident. One of these moments is when a great soul suddenly vanishes. Yesterday he was the gladness and support of thousands; the flash of his eye, the tone of his voice, the strength of his arm were symbols of an interior force surpassing all material energy. Today he is gone. To any one who has known such a mighty personality it is unthinkable that his life is either annihilated, or dissipated into fragments or vapours. He who lived superbly yesterday must, though unseen, be alive with equal power today. So thought the friends who saw the light fade from the face of Socrates; so thought the Nation when told that Abraham Lincoln had been fatally shot; so thought the aspiring youth of the next generation who heard one Monday morning that Phillips Brooks, not even known to be ill, was dead. Those who, by experience, discover how exuberant human life can be, are by intuition assured that human life has within it the vigor of the eternal.

Even when he witness the passing of inconspicuous lives, though their excellence be manifest only to a few, we are convinced of the continuance of the goodness and character which we perceive in the majesty of the soul as it takes its flight. I know some people who find in the death of those they love the icy fear that all is ended, but, I think, they are exceptions. The loneliness, the utter longing to hear the voice and see the smile are inevitable; but the heroic soul is going on. Again we are sure, each in his tiny experience, that human life is eternal.

Somewhat the same feeling comes when we know that vast numbers are dying. Many of us can testify that during the war when thousands were dying almost daily—thousands of those best fitted to live—it seemed to us entirely impossible that this mass of human strength could vanish into nothing. Eternal life was each day to us more clear.

II

Other thoughts come to fortify this intuition. We know ourselves members one of another. John is partly John; he is partly his mother, his father, his wife, his children, his intimate friends. You cannot subtract the contribution which any of these make to the life of John and leave John in his integrity. So it is of Mary his wife. She too is more than an individual. She is a bundle of sacred and beloved relationships. Very well; you hear that Mary the wife is dead. Instantly you know that though John still stands before you, a large part of his very soul is gone with Mary; and Mary has left part of her very soul with John. Henceforth each is in a true sense in that part of eternal life which is here and also in that part of eternal life which is beyond the shadows. By a valid intuition we feel again and again how the sections of eternal life are intertwined, the seen with the unseen, the unseen with the seen.

And then we begin to see what a man in ecstasy, like St. Paul, meant when he sang of being alive in Christ. All who share the life of Christ are in Him eternally alive to one another. "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

III

We commonly say that Christ our Lord has revealed to us immortality. Not only by His words, but by His whole life, we hear Him saying, "Because I live, ye shall live also." A man in the blackness of doubt will answer, "I cannot see why, because this radiant Son of God has burst the fetters of death, I should be assured of continuing life; we are not in the same class."

Now one of the remarkable facts about our Saviour, as clear from the matter-of-fact Gospel of St. Mark as from the mystic Gospel of St. John, is that He so identified Himself with men that He refused to take any advantage which did not lie within the grasp of the humblest. Was any poor; so was He, born in a stable. Was any despised; so was He, a man from Nazareth. Was any hungry and athirst; so was He, starving in the wilderness, refusing to make bread of the stones. Was any trapped and taken; so was He, a prisoner in the garden, refusing to summon the legions of angels. Was any in despair; so was He, nailed to a cross, refusing to come down.

As I see this supreme Master identifying His perfection with the limitations of His brethren, so I am convinced that when He entered into His exalted experiences He entered them with the assurance and intention of carrying His brethren with Him. When He rose from the dead, He must have seen all the frail little brothers of the race rising with Him. "Because ye are poor and despised and hungry and betrayed and lost," the Gospel makes Him say by His deeds, "I too am poor and despised and hungry and betrayed and lost." And then the Gospel turns the searchlight of love upon His glory, and His whole life proclaims, "Because I live, ye shall live also."

It is not by any mere word here and there that we prove our resurrection by the Resurrection of Christ; it is by the sum of our knowledge of Him. He who identified Himself with men's weakness, will identify men with His strength.

IV

Then a cry goes up, "Why did He not tell us details of that life beyond the borders of our earthly experience?" He certainly did not tell us details. He told us only the fundamental fact.

We are on sacred ground, and we must be reverent in our surmises. May we not believe that, just as a child cannot understand the longings and fears and satisfactions of maturity, so no man in this life could understand, even were he told, the qualities of that stage of the eternal life which is beyond death? May we not believe that just as a savage in the South Seas cannot know the meaning of descriptions of Paris or London, so no descriptions of that undiscovered country would have meaning for us? Some experiences must be lived in order to be known. It is the way God has set the various stages upon which life is played.

Moreover, may it not be that if we knew all the dazzling beauty of the next part of the life eternal, we might slight the beauty and the victory which God means us to find in this section of eternity? The boy who lives his school-days without trying to be a business or professional man before his time, is the boy who gets most out of his youth, and makes youth in turn the foundation of a successful career. God, we reflect, reveals one stage at a time, that we may play our part on each stage with such wholeness of attention as shall give us the power to derive the meaning which He puts there for our eternal good.

Most of all, may we not be sure that God wishes us so to trust Him as a loving Father, that we shall leave all that lies on the other side of death to His keeping? He wishes us to trust Him for that wonderful new day. The more earnestly we long to know and the more important it seems that we should know, the more we shall exult that there is something of the utmost moment which, for love

(Continued on page 14)

# Thompson Orphanage
## And Training Institution

REV. W. H. WHEELER, Editor.

### MAY AT THE ORPHANAGE

May is generally "Convention month," and this year both the Convention of the Diocese of North Carolina and the "Council and Training School" of the Diocese of East Carolina came in May. At both of these diocesan meetings a committee of three, two men and one woman, was appointed to confer with a similar committee from the Diocese of Western North Carolina, looking towards the speedy accomplishment of the Building Program as outlined at the Conventions and in the columns of the Church papers.

On May 9th, our older boys in the regular classes of the Y. M. C. A. attended a banquet at the Y. and six boys from the Thompson Orphanage were awarded medals for excellence in their class work.

On the night of May 11th, the Girl Reserves attended a First Aid Contest between picked employees of the Bell Telephone lines from several States, given at the Exposition Building under the auspices of the Southern Bell Telephone Company.

Sunday afternoon, May 13th, at 4 o'clock, Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, made a visitation to the Orphanage and preached and confirmed a class of seventeen. The following boys and girls were members of the class:

William Lee Deal, Alric Jackson Edwards, Robert Lee Helms, Francis Oliver Nash, Wilhelmina Durnin, Wilma Kelly, Cora Lee Cochran, Mary Lee Royster, Carrie Rebecca Beasley, Rachel Victoria Honeycutt, Lillyian Myrtle Melton, Mildred Witherspoon, Margaret Ann Edmondson, Ethel Jane Pace, Vertie Potts, Margaret Jeffries, Flora Christenburry.

The Girl Scouts are busy studying and passing their tenderfoot tests. By the 4th of July we hope to have 24 tenderfoot Scouts who will also be versed in the art of simple military drills. The Troop of Scouts has been on several short hikes as a preparation for an all-day hike at some future date.

A check for five dollars was received the other day, sent "in lieu of flowers." What a beautiful way to remember a departed friend, instead of giving flowers that quickly perish, giving money to help a little child.

One of the gradnates from the Alexander Graham High School this May was John Fort, one of our older boys, who is planning to enter North Carolina State College this fall.

On Whitsunday, the first communion of the newly-confirmed class was made. It was a very beautiful and impressive service.

The closing exercises of the school were held on Thursday, May 31st, on the campus. The program consisted of a series of folk dances given under the direction of Miss Ellen Lay, recreational and field worker; a splendid address on Christian Education by Rev. Geo. Floyd Rogers, rector of St. Peter's Church, and the awarding of the prizes by Rev. Walter J. Smith as follows: Senior Scholarship, Vertie Potts; Junior Scholarship, Mabel Smith and Lucile Vincent; Improvement in Sewing, Edna Trott; Improvement in Penmanship, Edith Pace and Floyd Foster; Stitt Prize (given for best all 'round pupil), Senior, Ellie Parish; Junior, Susie Hopson; most helpful boy and girl in the several cottages, Thompson Hall, Robert Helms and Lillie Nash; Bronson Hall, Sam Fort and Nellie Kerr; Federation Cottage, Ivah Beaver. Jars of candy sent for each child by Mr. J. H. Cutter were presented by Rev. Mr. Osborne, after which a car ride to Lakewood Park, arranged for by Mrs. D. J. Finger, concluded the afternoon's program.

The Treasurer's report is appended, showing a goodly balance, but to offset this balance, please bear in mind that the "lean months" are before us when very little money comes in, and the expenses go on—also that we have a paving bill of $3,180.24 to meet, and many repairs that must be made.

### OF INTEREST TO ALL

Dear Mr. Hughes:

Would it be any stimulus to any parishes and missions to know that the little Chapel of St. Mary the Virgin at the Orphanage here has already met and overpaid its quota. I am under the impression, based on the report of the contribution to the N. W. C., last received, that St. Mary's is the first to complete her apportionment. I might add that we are hoping to double the apportionment by the end of the year.

Will you also give notice of the formation of a Young People's Service League at the Chapel of St. Mary the Virgin, with the following officers:

John Fort—President.

Ben Nash—First Vice-President.

Lilly Nash—Second Vice-President.

Ellie Parish—Secretary and Treasurer.

The program for Sunday, June 17th, consisted of several hymns, Scripture reading by George Williams, prayer by Hattie Kelly, two papers on the topic "Why We Ought to Take Part in These Meetings," one by Gwendolyn Witherspoon and one by Ben Nash. The young people conducted the meeting entirely themselves and are very enthusiastic over this new organization.

I am not sure but am under the impression that the Chapel of St.

(Continued on page 14)

### TREASURER'S REPORT

May 1, 1923.

| | | | |
|---|---|---|---|
| Cash balance, April 1, 1923 | | $2,630.71 | |
| Certificates of deposit held April 1, 1923 | | 9,000.00 | |
| Total balance brought forward | | | $11,630.71 |
| Receipts during April | | | 1,273.98 |
| Total | | | $12,904.69 |
| **Disbursements** | | | |
| Salaries and pension (except those included in Farm and Baby Cottage accounts) | $ 898.34 | | |
| Light and fuel | 47.20 | | |
| Food | 268.96 | | |
| Clothing | 31.20 | | |
| Office Expense | 19.91 | | |
| Medicine | 8.55 | | |
| Laundry | 92.28 | | |
| General expense | 43.10 | | |
| Insurance on infirmary | 154.95 | | |
| Private accounts | 8.88 | | |
| Farm expense | 179.90 | | |
| Baby Cottage | 163.94 | | |
| Total disbursements | | | $ 1,917.21 |
| Certificates of deposit | | | 9,000.00 |
| Cash balance | | | 1,987.48 |
| Total | | | $12,904.69 |
| Bills outstanding (as of May 1st): | | | |
| Brought over from March | $ 453.93 | | |
| April bills | 1,128.34 | | |
| Total unpaid bills | | | $1,582.27 |
| Bills paid since May 1st (as of May 15th) | | | 1,020.47 |
| Still to be paid | | | $ 561.80 |

## THOMPSON ORPHANAGE

(Continued from page 13)

**Cash Contributions From April 10th to May 10th**

| | |
|---|---|
| Charlotte, C. S. S. L. Holy Comforter, Little Helpers | $ 2.00 |
| Charlotte, W. A., St. Martin's, Recreational Fund | 5.00 |
| Charlotte, W. H. Kelly | 6.00 |
| Charlotte, St. Martin's, for Miss Cannon | 15.00 |
| Charlotte, St. Martin's, Recreational Director | 12.50 |
| Charlotte, Holy Comforter, S. S. and Rector's Fund, for Miss Cannon | 15.00 |
| Charlotte, Mrs. Philemon, for Mary Ethel | 2.00 |
| Charlotte, W. H. Kelly | 12.00 |
| China Grove, S. S., Church of Ascension | 10.00 |
| Clinton, W. A., St. Paul's | 5.00 |
| Charlotte, St. Elizabeth's Guild, Holy Comforter | 10.00 |
| Charlotte, F. B. Ferris | 1.00 |
| Davie County, Ascension S. S. | 1.00 |
| Enfield, Church Advent | 1.00 |
| Enfield, Church Advent Ladies' Guild | 25.00 |
| East Durham, S. S., St. Andrews | 5.75 |
| Greensboro, W. A., St. Andrews | 5.00 |
| Greensboro, St. Andrews | 1.00 |
| Greensboro, S. S., St. Andrews | 5.00 |
| Greensboro, St. Andrews Guild | 9.00 |
| Halifax, St. Marks | 3.35 |
| Hamlet, Mrs. Chas. Shafer | 5.00 |
| Kinston, St. Marys | 25.00 |
| Lenoir, Mrs. Mary Bean | 5.00 |
| Leaksville, Church Epiphany | 4.35 |
| Louisburg, St. Paul's, W. H. Ruffin | 7.00 |
| Louisburg, C. S. S. L., St. Pauls, Little Helpers | 5.00 |
| Lenoir, Mrs. Mary Bean | 5.00 |
| Louisburg, St. Paul's, W. H. Ruffin, N. W. C., through J. R. Wilkes, Treas. | 9.70 |
| Lenoir, Mrs. Mary Bean | 5.00 |
| Mt. Airy, Trinity S. S. | 2.47 |
| North Carolina Diocese, N. W. C., through J. R. Wilkes, Treas. | 718.55 |
| New Bern, C. V. Scott | 13.00 |
| North Carolina Diocese, N. W. C. through J. R. Wilkes, Treas. | 648.43 |
| Raleigh, Mrs. Rodgers | 10.00 |
| Red Springs, St. Stephen's | 5.50 |
| Raleigh, Parish Estate | 20.00 |
| Raleigh, St. Agnes' Church Guild | 100.00 |
| Ridgeway, Sarah and Helen Peta, S. T. S. | .25 |
| Raleigh, St. Mary's School N. W. C. through J. R. Wilkes, Treas. | 5.00 |
| Scotland Neck, Trinity Church | 2.00 |
| Statesville, Isaloe Wallace | 5.00 |
| Tarboro, C. S. S. L., Calvary, Little Helpers | 3.00 |
| Tarboro, Church School, Calvary Church | 12.00 |
| Windsor, S. S., St. Thomas' | 1.51 |
| Winston, St. Paul's | 91.50 |
| Winston, W. A., St. Paul's | 50.00 |
| Wadesboro, Calvary | 2.00 |
| Weldon, Grace Church | 4.00 |
| Wilmington, Mrs. Wendall | 10.10 |
| West Durham, W. A., St. Joseph | 5.00 |
| Wilmington, Ray Smith | 5.00 |
| Wilmington, St. John's, Miss Harlow | 2.00 |
| Winston, W. A., St. Paul's Church, N. W. C., through J. R. Wilkes, Treas. | 12.50 |
| Windsor, S. S., St. Thomas' | 1.90 |
| | $1,934.33 |

## OF INTEREST TO ALL

(Continued from page 13)

Mary the Virgin is first in this Diocese to organize a Young People's Service League.

Bishop Darst has appointed Mrs. W. A. Dick, of Wilmington, Dr. Ira M. Hardy of Kinston and Mrs. W. A. Graham of Edenton as the committee from the Diocese of East Carolina, on the building program for the Orphanage. We are only waiting for the appointment of the committee from the Diocese of Western North Carolina to actively push the building program which calls for the laundry plant and two new cottages.

With many thanks and all good wishes.

W. H. WHEELER,
Supt. Thompson Orphanage.

Watch the label on your paper.

## FAITH AND LIFE

(Continued from page 12)

of Him, we are leaving wholly to our heavenly Father.

V

We ordinarily think of the life eternal as if it were significant only for us. We forget God. We need to remember that immortality becomes inevitable the moment we study our lives from God's point of view.

We think that God is eternally making men, in order to create for Himself an always widening opportunity for His infinite love. We know that as He is, by nature, Love, and therefore gives love to every child of man, so He desires love in return—not only from some of His creatures, but from all. We know enough of the facts of life to be quite aware that, so far, our earthly span has not been long enough to complete our gift of loving allegiance to God. The best of men are not satisfied with the love which they have offered to Him, and, patient as He is, God (we think) cannot be satisfied with it. That noble gift from man to the Most High will be perfected. In the eternal life our human friendship will be rounded out and made complete. God needs Eternal Life even more than man desires it. He needs it to fulfill His plan for humanity.

With our rough observation we complain that nature is filled with waste. A competent observer, like Fabre, demonstrates that, though only one acorn, here and there, grows into a tree, every acorn is used in some way. In his alluring narrative he tells the varied story. Our imagination opens. We wonder, if, with adequate knowledge, we should find waste anywhere in God's world.

Now we see, dying in their youth, men furnished with swift intellect, personal charm, and the will to serve, and we exclaim how irretrievable is the loss to the world. Can you see God's economy in the forces of nature at large, as with the eyes of a Fabre, and believe for one moment that He will allow and waste of that humanity which is cut off before its prime? Are you not instinctively sure that He will take these youths, marvelously prepared to live, and give them long life, even for ever! For His own sake He cannot allow them to perish. He needs them for the fulfillment of His perfect plan.

VI

Occasionally you find a pessimist who resents the thought of continual life. The days have dragged on in their monotony; and the difficulties have been so perplexing and painful, that the poor pessimist longs only for a final death. To some others also the thought of continued life is dreary.

We must always test our imagination by the life and words of Christ. The life eternal is the life lit up with the radiance, the joy, the love of His Presence and the presence of those who are like Him. Not only did Christ reveal the extension of life; He revealed even more its variety and richness. He came to give not only life, but life more abundant.

Eternal life, our Saviour said, is to know God. He who lives in God is already abiding in life which can know no end. To be conscious, through our speaking to God, that He in turn speaks to us; to do our utmost to please Him, and then, like children, to rest content in His love; to reach up into His purpose, and to ask Him to allow us to do some part in fulfilling it, however hard that part, however lacking in men's praise—all this is to lay hold of life eternal here and now. We are not peering into the future, we are not anxious about it: for we are already living in eternity: and the future and the past are fused with the sublimity of the present. We taste the joy and the peace of the Eternal God.

Therefore, when you think of eternal life, let your imagination have full range. Think of the happiest day you have known, the day most filled with accomplishment, the day most filled with unselfish love, the day most filled with victory, and then let your thought leap to higher and higher dreams of accomplishment, love, and victory, till all is lost in the blazing light of God, and you know that the best of the past is to be transcended, and, thereafter, that transcendent period is, in its turn, to be transcended, till the eyes of the mind are blinded with the unspeakable glory of the vision.

We ought to say, "I believe the life everlasting," with glistening eyes. For we are declaring our trust in the God of Love who, in the depth of His plan for our fellowship with Him, creates, maintains, and fills with increasing joy, our Eternal Life.

## OUR PERSIAN RUGS

The League of Nations has secured protection for the women and children working in the carpet factories of Persia. Protests addressed to the Persian government by the International Labor Office of the League resulted in an order forbidding employment of children under ten years of age, and the establishment of certain regulations benefiting the health of the workers. — Current History, March.

## CATHOLICS HAVE MANY NEGRO SCHOOLS

The Catholic Church in America is giving increasing attention to negro education. According to a recent statement it has "eight special schools of more than local importance and about one hundred and twenty-five small parochial schools," with total property values of half a million dollars. Plans are under way for the opening of a new school in Maryland—the Cardinal Gibbons Institute. The Catholic Church claims a negro membership of 250,000 in the United States.—Good Will.

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QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

| | Quota | Paid |
|---|---|---|
| **Charlotte Convocation** | | |
| Ansonville—All Souls | $ 240.00 | $ 240.00 |
| Burlington—Holy Comforter | 1,849.00 | 923.60 |
| Charlotte—Chapel of Hope | 150.00 | 62.50 |
| Charlotte—Holy Comforter | 2,138.00 | 789.80 |
| Charlotte—St. Andrew's | 101.00 | 19.54 |
| Charlotte—St. Martin's | 2,110.00 | 1,266.73 |
| Charlotte—St. Mary's | 100.00 | 107.31 |
| Charlotte—St. Peter's | 6,863.00 | 3,119.37 |
| China Grove—Ascension | 152.00 | 81.52 |
| Cleveland—Christ | 300.00 | 100.00 |
| Concord—All Saints' | 1,000.00 | 273.20 |
| Coolemee—Good Shepherd | 100.00 | 239.61 |
| Davie County—Ascension | 150.00 | 103.49 |
| Elkin—Galloway Memorial | 28.00 | 20.00 |
| Germantown—St. Philip's | 81.00 | 33.75 |
| Greensboro—Holy Trinity | 3,190.00 | 341.16 |
| Greensboro—St. Andrew's | 1,700.00 | 407.20 |
| Hamlet—All Saints' | 120.00 | 31.26 |
| High Point—St. Mary's | 1,162.00 | 226.20 |
| Iredell Co.—St. James' | 100.00 | |
| Laurinburg—St. David's | 145.00 | |
| Leaksville—The Epiphany | 456.00 | 195.00 |
| Lexington—Grace | 951.00 | 435.47 |
| Mayodan—Messiah | 100.00 | 47.87 |
| Mecklenburg County—St. Mark's | 242.00 | 102.05 |
| Milton—Christ | 50.00 | 54.00 |
| Monroe—St. Paul's | 400.00 | 207.54 |
| Mt. Airy—Trinity | 300.00 | 64.68 |
| Reidsville—St. Thomas | 500.00 | 109.00 |
| Rockingham—Messiah | 500.00 | 205.55 |
| Rockingham County—St. Andrew's | 10.00 | 12.85 |
| Rowan County—St. Jude's | 52.00 | |
| Rowan County—St. Matthew's | 107.00 | 56.45 |
| Salisbury—St. Luke's | 2,316.00 | 673.34 |
| Salisbury—St. Paul's | 200.00 | 36.70 |
| Salisbury—St. Peter's | 65.00 | |
| Spencer—St. Joseph's | 25.00 | |
| Spray—St. Luke's | 450.00 | 288.44 |
| Statesville—Trinity | 150.00 | 29.90 |
| Stoneville—Emmanuel | 20.00 | 3.60 |
| Union County—St. Timothy | 50.00 | 4.20 |
| Wadesboro—Calvary | 1,176.00 | 76.47 |
| Walnut Cove—Christ | 225.00 | 25.00 |
| Winston—St. Paul's | 3,393.00 | 1,621.20 |
| Woodleaf—St. George's | 50.00 | 12.60 |
| **Raleigh Convocation** | | |
| Battleboro—St. John's | 328.00 | 67.95 |
| Chapel Hill—Chapel of Cross | 1,032.00 | 564.75 |
| Duke—St. Stephen's | 600.00 | 250.00 |
| Durham—St. Philip's | 4,773.00 | 2,885.82 |
| Enfield—Advent | 380.00 | 381.00 |
| Halifax—St. Mark's | 234.00 | 100.85 |
| Henderson—Holy Innocents' | 3,192.00 | 1,310.75 |
| Hillsboro—St. Matthew's | 1,200.00 | 663.50 |
| Jackson—Our Savior | $ 200.00 | $ |
| Kittrell—St. James' | 125.00 | 62.12 |
| Lawrence—Grace | 50.00 | 25.80 |
| Littleton—St. Alban's | 295.00 | 155.00 |
| Louisburg—St. Paul's | 600.00 | 182.15 |
| Middleburg—Heavenly Rest | 50.00 | |
| Northampton County—St. Luke's | 125.00 | 69.26 |
| Orange Co.—St. Mary's | 30.00 | 30.00 |
| Oxford—St. Stephen's | 1,556.00 | 832.34 |
| Pinehurst | 500.00 | |
| Pittsboro—St. Bartholomew's | 451.00 | 189.25 |
| Raleigh—Christ | 6,119.00 | 2,502.48 |
| Raleigh—Good Shepherd | 5,081.00 | 1,103.97 |
| Raleigh—St. Mary's | 1,000.00 | 859.90 |
| Raleigh—St. Savior's | 200.00 | 119.77 |
| Ridgeway—Good Shepherd | 215.00 | 2.07 |
| Ringwood—St. Clement's | 30.00 | |
| Roanoke Rapids—All Saints' | 1,500.00 | 335.00 |
| Rocky Mount—Good Shepherd | 3,253.00 | 1,728.36 |
| Roxboro Mission | 50.00 | 12.60 |
| Sanford—St. Thomas' | 125.00 | 58.51 |
| Scotland Neck—Trinity | 1,370.00 | 193.50 |
| Selma—St. Gabriel's | 32.00 | |
| Smithfield—St. Paul's | 500.00 | 50.00 |
| Southern Pines—Emmanuel | 200.00 | 6.00 |
| Speed—St. Mary's | 100.00 | 62.45 |
| Speed—St. Matthew's | | 5.00 |
| Spring Hope—St. Jude's | 85.00 | 35.50 |
| Stovall—St. Peter's | 210.00 | 51.65 |
| Tarboro—Calvary | 3,500.00 | 883.10 |
| Townville—Holy Trinity | 100.00 | 17.00 |
| Wake Forest—St. John's | 50.00 | 50.00 |
| Warrenton—Emmanuel | 1,261.00 | 360.00 |
| Weldon—Grace | 916.00 | 215.05 |
| Wilson—St. Timothy's | 2,380.00 | 100.00 |
| **Colored Convocation** | | |
| Charlotte—St. Michael and All Angels | 231.00 | 58.50 |
| Durham—St. Titus' | 70.00 | 17.50 |
| Greensboro—Redeemer | 10.00 | |
| Henderson | 10.00 | 1.70 |
| Littleton—St. Anna's | 15.00 | 12.75 |
| Louisburg—St. Matthew's | 45.00 | 11.25 |
| Monroe—Holy Trinity | 42.00 | |
| Oxford—St. Cyprian's | 19.00 | 8.50 |
| Pittsboro—St. James' | 13.00 | 15.40 |
| Raleigh—St. Ambrose | 237.00 | 70.00 |
| Raleigh—St. Augustine's | 600.00 | 661.51 |
| Rocky Mount—Holy Hope | 18.00 | 11.00 |
| Salisbury—St. Philip's | 5.00 | 15.83 |
| Satterwhite—St. Simeon's | 13.00 | 11.00 |
| Statesville—Holy Cross | 20.00 | 14.78 |
| Tarboro—St. Luke's | 150.00 | 33.10 |
| Warren County—St. Luke's | 1.00 | |
| Warrenton—All Saints' | 57.00 | 28.31 |
| Wilson—St. Mark's | 85.00 | 35.50 |
| Winston—St. Stephen's | 6.00 | |

June 20th, 1923.

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

### HONEST MAN

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer-meeting next Wednesday evening as usual."—Christian Register (Boston).

### TWO OF A KIND

Two Irishmen had just laid a wreath of flowers on a comrade's grave, and while crossing another section of the cemetery they saw a Jap lay some rice on the grave of a countryman.

One of the Irishmen asked, "When do you expect your friend to come and eat the rice?"

"When your friend comes to smell the flowers," was the quick reply.—Boston Transcript.

### INTERPRETING THE BIBLE

A missionary in India read the parable of the Prodigal Son to a Hindu boy and then asked him what he thought of the story. The good little Hindu's comment was, "What a wicked man to kill a calf!"—The Mission Field, S. P. G.

### A BOY'S DAILY PRAYER

My Heavenly Father, I thank Thee for the gift of life and all its blessings. Help me to remember that to Thee the darkness and light are both alike. Make me each day to realize that I am always in Thy sight, and that Thou art always by me. Help me in my temptations; grant me power to overcome my faults and faith to believe that Thou wilt give me the strength I pray for.

Help me to be truthful, pure, unselfish, obedient, humble, and kind to all, especially to those younger or weaker than myself; give me courage to do or say what I know to be right; help me to do my lessons and my work carefully and honestly, knowing that they are tasks Thou hast given me to do; and help me in my play to be good-tempered and fair.

Bless my parents and my family, my pastor, my school-fellows, my teachers, and all who pray for me; grant them, I beseech Thee, all such blessings as they need; and may we at last be accepted as Thy children, where Thou livest and reignest One God, world without end. Amen.

Where do we find the fountain of life? Psalm 36: 7-9.

Why should we give glory unto God? —Psalm 29: 1-4.


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# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., JULY-AUGUST, 1923 No. 5

*Published in the Interest of the Diocese of North Carolina*

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FIFTY-FOURTH ANNUAL STATEMENT

| | |
|---|---|
| Assets | $1,221,109.25 |
| Capital Stock | 400,000.00 |
| Reserve | 389,357.88 |
| Surplus to Policyholders | 831,751.37 |

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THE HEADMASTERS.

# The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

## MORE MAGNIFICENT BEQUESTS FROM MR. LAWRENCE S. HOLT

An irrevocable deed of trust, in which a number of Church and charitable institutions in North Carolina will benefit, has recently been executed by Mr. Lawrence S. Holt, of the Church of the Holy Comforter, Burlington. The fund amounts to over $500,000 and is in the hands of a reputable trust company for investment, the income from which investment will be divided between numerous churches and several schools and orphanages.

The parish of the Church of the Holy Comforter, where Mr. Holt holds his membership, the Rev. Thomas P. Opie, rector, will receive between $5,000 and $6,000 annually from the investment, to be used specifically for extending the work of the Episcopal Church in every way possible in the county of Alamance, Burlington being the center from which these activities will radiate. The church itself has been endowed previously by Mr. Holt in the sum of $85,000, in addition to this deed of trust.

Christ School, Arden, N. C., is one of the beneficiaries of the fund, and will receive about $3,000 per annum, irrevocably. Saint Mary's School (for girls), Raleigh, will receive some twelve hundred dollars a year, and Valle Crucis and the Patterson schools (mountain mission schools of the Episcopal Church) some twenty-five hundred dollars, according to the investment. The Thompson Orphanage (Episcopal), at Charlotte, and the Christian Orphanage (Christian), at Elon, and the Children's Home Society, Greensboro, are other institutions that will benefit in substantial sums.

Although Mr. Holt is an Episcopalian, the following churches in Burlington (in addition to the Holy Comforter) will benefit in the annual sum of $300, to be used for salaries and "other proper purposes": First Presbyterian, Front Street Methodist, Macedonian Lutheran, First Reformed, First Baptist, First Christian, and Methodist Protestant. In the event of the consolidation of any or all of the Burlington churches, the incomes received separately will be combined in the interest of the united resultant body, and the donor adds in the deed: "It is my earnest hope that such consolidation might eventuate and that at some future time the whole of Christendom might enjoy church unity and the whole body of Christ might dwell together in fraternal and Christian love." Should any of the benefiting institutions cease altogether to exist, their income will be divided among the remaining beneficiaries. In addition to the churches named, the Chapel of the Cross (Episcopal, the Rev. Alfred Law-

(Continued on Page 4)

## BISHOP PENICK RECEIVES A DEGREE FROM SEWANEE IN JUNE

The fifty-fifth commencement exercises of the University of the South were among the most successful ever held at Sewanee. In the College of Arts and Sciences the graduating class was the largest in its history; and the number of members of the Board of Trustees present at the annual meeting was also the largest in the history of the University.

Twenty-nine students were graduated in the college and four in the Theological department, representing fourteen states.

Chief among the features of commencement was the installation of Benjamin F. Finney as Vice-Chancellor. The installation ceremonies preceded the baccalaureate sermon on Sunday, June 10th. The charge to the Vice-Chancellor was delivered by Bishop Gailor, Chancellor of the University, who also preached the commencement sermon. Colleges and universities all over the country were represented at the installation.

The Board awarded the honorary degree of doctor of divinity to Right Rev. Edwin A. Penick, Bishop Coadjutor of North Carolina; Right Rev. William G. McDowell, Jr., Bishop Coadjutor of Alabama; Right Rev. Harry R. Carson, Missionary Bishop of Haiti; Rev. R. L. McCready, Dean of Christ Church Cathedral, Louisville, Ky.; Rev. Bernard L. Bell, President of St. Stephen's College, Annandale, N. Y.; Rev. Edward McCrady, rector of Grace Memorial Church, Hammond, La.; Rev. E. H. Merriman, of the faculty of the DuBose Church Training School, Monteagle, Tenn.; Rev. Louis Tucker, rector of Christ Church, Mobile, Ala.; Rev. Stewart McQueen, rector of the Church of the Holy Comforter, Montgomery, Ala., and Rev. J. O. F. Murray, Master of Selwyn College, Cambridge, England.—"The Witness."

## CHRIST CHURCH, WALNUT COVE

Christ Church, Walnut Cove, has organized a Young People's Social League, in which much interest is manifested.

July 3d the W. A. held an ice-cream supper and cleared about $45.

A new ingrain carpet has been laid down in the chancel and new 54-inch cocoa matting in the aisle, giving the church a very neat appearance.

The congregations at Walnut Cove, Mount Airy, and Germanton, are looking forward with great pleasure to the coming to spend his vacation here in his country home in August, of the Reverend J. Reginald Wallett, former priest in charge of these parishes.

## WHO IS FEEDING THE FAMILY CAT?

Have you read our article on "The Cat" in The Spirit of Missions? Well our cat did not have to go to the neighbor's to borrow food in June but its sides are getting very, very thin and the family supply is low and the poor cat is looking a bit glum.

The situation is rather better than it was a year ago at this time, although we are $301,937.05 short of meeting the amount due on the budget to July 1st. The Fourth Province is the only one again this month that shows a black ink total.

The First Province falls off $18,000 worse than last month.

One half of the shortage on the budget to July 1st is accounted for in the Second Province and this Province is $50,000 worse off than a month ago.

Southern Virginia a month ago showed over $2,000 red. This month it shows $345.82 in black. Southern Virginia adds another honor Diocese to the Third Province.

North Carolina is still climbing and with two exceptions leads the dioceses in the amount of over-payments. The same nine dioceses that a month ago had black ink still have black ink this month. Again, the Fourth Province is the honor Province for this month.

In the Fifth Province Milwaukee fell off a little but is still in black. Michigan and Ohio are racing to see which can get the biggest black result.

In the Sixth Province North Dakota and South Dakota still have honor marks again this month, but shrink a little in amount.

West Texas gets in the honor class in the Seventh Province and goes ahead over $500 in payments this month.

In the Eighth Province the record remains about the same with the exception of Honolulu and we hope you have seen Bishop La Mothe's statement on page 476 in the July Spirit of Missions. The Honolulu Budget portion of the quota is now completely paid. All glory to Honolulu!

Now remember the cat. July is a long hot month and we do not want to call on our neighbors on July 31st in order to pay the missionaries' salaries.

Yours very truly,
CHARLES A. TOMPKINS.

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Though we need criticism and friendship in our life as students, there is nothing that we need more than religion—the friendship of God. —Marion L. Burton, President, University of Michigan.

### MODERN METHODS WITH GOOD RESULTS

During the month of July very interesting Sunday evening services have been held at Saint Peter's Church, Charlotte, the Rev. George Floyd Rogers, rector. Each service was to some special group of men, and perhaps because of this there was soon developed a popularity that has made of the effort a success far beyond expectations.

On July 1st there was a huge attendance at the special service to baseball players. Every seat was occupied and many were standing. All three leagues of amateur teams, viz., Twilight, Sunday School, and City, attending; also all members, but one, of the Charlotte professionals, South Atlantic League, were members. There was an estimated attendance of 500, ninety per cent of whom were men. The text of the sermon was from Zach. 4:6, "Not by power nor by might, but by my spirit, saith the Lord of hosts."

Only 8th the service was for traveling men, under the auspices of the T. P. A., members of the United Commercial Travelers attending also. Notwithstanding the rainstorm, there was an attendance of 360 at this service. The text was from Saint Luke 10:35, "Good Samaritan and the traveling man."

On July 15th those who were especially invited were the members of the city government—police, fire, engineering, health, and other departments. The attendance was 400. The text was from Psalms 127:1, "Except the Lord keep the city, the watchman waiteth but in vain."

On July 22d the service was for boys, especially for new boys and telegraph messengers. Here the attendance was 200. The text was from 1 Cor. 9:24, "Know ye not that they which run in a race run all but one receiveth the prize? So run that ye may obtain." From Hebrews 12:2, "Looking unto Jesus."

From what can be learned, these services were well worth the effort. The music was of a very high order, under the direction of the new choirmaster, Mr. Paris R. Myers. At the boys' service, during the musical prelude before the service, a boy member of the choir sang with great effectiveness "Where is My Wandering Boy Tonight?"

The mission at the Chapel of Hope was conducted on the lawn adjacent to the lovely Memorial Chapel, a platform being provided, with organ and lectern arranged. Here the attendance so steadily increased that the regular seats were unable to take care of the crowd. Boxes, running-boards of the cars, and other temporary measures had to be resorted to. It is, indeed, felt that these services will greatly aid in the work of the Kingdom.

### IN THE DIOCESE

Bishop and Mrs. Cheshire have been on a visit during the month of July to Mrs. Cheshire's relatives at Oraville, Md. They expect to return early in August. The bishop will have charge of services at the Church of the Good Shepherd, Raleigh, during the latter part of August.

Rev. N. C. Hughes, D.D., for the summer, is having charge of Emmanuel Church, Southern Pines.

Rev. C. R. Cody, of Monroe, has been supplying at Saint Stephen's Church, New York City, during the month of July.

Rev. Milton A. Barber and family were at Highlands during the month of July.

Ask your rector for copies of the pamphlet recently sent out by the chairman of the Diocesan Publicity Committee, Rev. Thomas F. Opie.

Rev. H. O. Nash, of Saint Andrew's, Greensboro, will spend a part of his vacation at Sewanee, Tenn., where he will attend the summer school there, as a special representative of this diocese. During his absence the members of his parish are worshipping at Holy Trinity Church. In turn, during the vacation of the rector of Holy Trinity Church, the members of Holy Trinity will attend Saint Andrew's.

### THE SAMARCAND CHAPEL FUND

Mrs. W. H. S. Burgwyn, president of the King's Daughters of North Carolina, reports to date the following subscriptions:

| | |
|---|---|
| Chapel of the Cross, Chapel Hill | $ 23.95 |
| "Whatsoever" Circle of the K. G., Henderson | 100.00 |
| "Hospital" Circle of the K. G., Wilmington | 25.00 |
| Calvary Church, Henderson | 11.00 |
| Holy Innocents, Henderson | 16.00 |
| St. Paul's, Winston-Salem | 50.00 |
| Several personal subscriptions and others recorded | $98.37 |
| Making a total to date | $1,124.32 |

Holy Trinity, Greensboro, has promised by October 1st $25.00.

There might be other parishes who can not give now, but could give pledges, to be paid later. This would greatly encourage those in charge of this Fund. Pledges may be sent either to the president of the King's Daughters at Raleigh, or to the Editor of the Carolina Churchman, Greensboro, N. C.

### MIXED RELIGIONS

Dr. Grenfell, after amputating the limb of a Roman Catholic patient, wrote an appeal for a wooden leg to enable the man to move about. This was published in The Congregationalist and read by a Baptist woman, whose husband, a Methodist, who had worn a wooden leg, had just died. So the Methodist leg, given by a Baptist woman in answer to a Congregationalist appeal, is now being used as a perfectly good interdenominational understanding.—The Christian Advocate (New York).

What should a man do who desires life and many days?

—Psalm 34: 12-14.

### MORE MAGNIFICENT BEQUESTS FROM MR. LAWRENCE S. HOLT

(Continued from page 3)

rence, rector 1, at Chapel Hill (the seat of the University of North Carolina), is also among the beneficiaries. The incomes are to be paid in each case bi-monthly, on the 15th of every other month, beginning on July 15, 1923. Grace Church, Morganton, will receive $900 per year, also. The fund is in the hands of the Provident Trust Company, trustee named in the deed, Philadelphia.

Embraced in the investments are: $251,000 in Federal Farm Loan bonds; $200,000 in First Liberty Loan bonds; $9,000 Second Liberty Loan bonds; $10,000 Third Liberty Loan bonds; $31,000 City of Philadelphia bonds; $2,250 in Federal Farm Loan coupons; and also some eight thousand dollars in cash. About two years ago Mr. Holt established a revokable trust fund of about $400,000, which has been revoked and resolved into the above-named irrevocable trust, with one or two changes in the beneficiaries named, and with alterations as to the sums of the benefits. This is one of several large gifts that Mr. Holt has made recently; another being a trust, from which some thirty or more young men going into the Episcopal ministry are now benefiting, as part payment of expenses in connection with college and seminary training.

T. F. O.

### "THE LATE MR. DONKEY"

Editor of the Carolina Churchman,
Greensboro, N. C.

Dear Editor:—We wish to break the sad news to you and to your readers as gently as possible. He is dead. He died at the Thompson Orphanage. His place has not been filled by any of us yet. Our grief is too great to permit any of us to rush in and usurp the place he held in the affection and high esteem of all at the Orphanage. He was the Orphanage donkey. He is mourned by all of the children, who loved him, not because of his beauty, but because of his winning ways!

At the last meeting of the executive board a testimonial of grief at the loss of our co-worker and loyal friend in the institution was passed, and it was determined to give notice of our loss, so that if any friends of the institution owned a "real one" and were willing to part with him as a gift to the Orphanage, it would become a treasured asset and relieve us of the necessity of trying to take his place.

EXECUTIVE BOARD OF THE
THOMPSON ORPHANAGE.

### ARKANSAS NATURE STUDENT

What a wonderful bird the frog are! When he stand, he sit, almost. When he hop he fly, almost. He ain't got no tail, hardly, either. When he sit, he sit on what he ain't got, almost.—McRae Enterprise.

## DEDICATION OF EDGECOMBE COUNTY MISSION

### Bishop Cheshire Officiates at Saint Anne's-in-the-Oaks

On Sunday morning, June 24, Bishop Cheshire dedicated the beautiful little brick church, Saint Anne's-in-the-Oaks, a few miles outside of Tarboro. The Bishop also made a most interesting address, which was of great historical interest to people of Edgecombe County. The Bishop was assisted by the Rev. S. W. Hale, who presented a class of four for confirmation.

Saint Anne's is a beautiful Gothic church, the outside of pressed terra-cotta brick, the inside of sandstone brick, the woodwork being natural oak, beautifully proportioned and churchly in its appearance.

The church was given by the Misses Penelope and Eliza Gray as a memorial to Mrs. William Anne Gray and her two sisters, Emeralda James and Ellen Pender. The corner-stone was laid June 24, 1916, exactly six years to the day before the dedication. The opening service was held on November 12, 1922. The western window is a memorial to Emeralda James Pender. It was removed from Saint Mark's Church, Baltimore, when that church was sold, and has been given by her son, George L. Pender, who was a member of Saint Mark's vestry. Saint Anne's Mission was started by George L. Pender. When his health failed, he came to Edgecombe County to recuperate, and for almost three years he labored untiringly to build up the work, and at the time of his death had organized a splendid Sunday school. Some of the furnishings of the church were given as memorials by the descendants of William Pender. At the opening service the offering was used as the nucleus of a fund to start a parish house, to be known as the George L. Pender Memorial. This building will be of great assistance in the social-service work in the neighborhood, and something for the community to work for. Since April 1st of this year there have been eleven baptisms and six confirmations. The Sunday school is growing.

## NEW CENTER OF COLLEGE SOCIAL LIFE

Chapel Hill, N. C., July.—According to an announcement made today by the Graham Memorial Committee of the University of North Carolina, plans have been perfected for the completion of the campaign for funds for the building during the summer, and twenty representatives of the student body and alumni are now at work throughout the State in the interest of the movement.

### Purpose of the Building

The purpose of the building is to provide a student activities center for the use of the student body, and at the same time do honor to the memory of Edward Kidder Graham, president of the University from 1914 to 1918. Subscriptions are being sought for in recognition of the fact that men are to be trained for effective participation in modern community life; they must have the proper setting for it—in this instance an adequate, well-planned student activities building.

### Building Sorely Needed

The need of such a building cannot be overstated. The present "Y," built in 1904, when the student body numbered 500, is hopelessly inadequate for the 2,250 students to be enrolled next September. It is badly outgrown, as the dormitories or the dining facilities were in 1920, when students slept in three-deck beds and ate in shifts. Furthermore, the student organizations have increased more rapidly than the student body, and have no place in which they can be carried on systematically and satisfactorily.

### Location and Plans

The building, which will be of the late Gerogoin style of architecture, brick with limestone trimmings, will be located on the Old Inn site. It will face across the campus towards the Battle-Vance-Pettigrew dormitories, with north and south extensions facing Franklin Street and the walkway between the Inn and Alumni Building. The main entrance from the campus will be through a spacious portico into a large social room, 40 by 80 feet, on the first floor, capable of being used for a variety of purposes, such as class and alumni banquets, meetings of the larger clubs, group singing, and other general get-together activities. It will also give direct access to stairways leading up and down, coat-rooms, administrative offices, serving-room, and ladies' reception-room. The basement will contain toilets, a barber shop, storage space, a large cafeteria, and a well-equipped kitchen connected with the first and second floors with a system of dumb-waiters. The floor above the social-room will be divided into fifteen rooms of varying sizes, which can be connected with folding doors, and will be used exclusively for student activities. The north and south extensions will provide for the musical clubs, the athletic association, and similar organizations.

### Cost of the Building to Be $400,000

In 1918, when the building was first proposed, the student body numbered 1,000, building prices were lower, and the present building reorganization of the University was three years in the future. One hundred and fifty thousand dollars was the objective set, of which $123,000 was subscribed, and $80,000 has been collected. To meet present requirements, $400,000 will be required, and subscriptions are being asked for on that basis, construction of the central unit to be begun as soon as subscriptions and collections justify letting the contract.

### Future Expansion Possible

In the more distant future it will be possible to extend the buildings to the east. Ample space remains on the plot for the purpose, and architects have drawn the plans so that extensions can be made in complete harmony with the plans of the building itself and the general scheme of campus development.

## THE LYNCHING RECORD FOR THE FIRST SIX MONTHS, 1923

July 1, 1923.

Dear Sir:—I send you the following information concerning lynchings for the first six months of this year. I find, according to the records compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge, that in the first six months of 1923 there were 15 lynchings. This is 15 less than the number, 30, for the first six months of 1922, and 21 less than the number, 36, for the first six months of 1921.

Of those lynched, two were whites and thirteen were negroes. One of the latter was a woman. One of those put to death was charged with the crime of rape. The other offenses charged were: murder, 2; killing officer of the law, 2; wounding officer of the law, 2; no charge reported, 2; assisting man charged with rape to escape, 1; trying to pass for white, 1; resisting posse searching for man charged with rape, 1; participating in depredations connected with railroad strike, 1; cattle stealing, 1; trying to act like white man and not knowing his place, 1.

The States in which lynchings occurred, and the number in each State, are as follows: Arkansas, 1; Florida, 7; Georgia, 2; Louisiana, 1; Mississippi, 2; Missouri, 1; and Texas, 1.

Yours very truly,

R. R. MOTON, Principal.

Tuskegee Institute, Ala.

## A TRUE SANTA CLAUS STORY

The writer has two little daughters, Lucy, 9 years old and Madeleine, 6, who have great faith in Santa Claus. Last Christmas Madeleine got Lucy to write a letter to Santa Claus asking for a ball, a flat-iron, and a Parcheesi game. My wife and I thought the parcheesi game unsuited to so small a child and sent an order to a big mail-order house for a ball, flat-iron and a bagatelle board.

When the parcel arrived a day or so before Christmas day, it contained the ball, the flat-iron, and a parcheesi game. The firm wrote saying they were out of bagatelle boards and had ventured to send a parcheesi game instead and hoped it met with our approval. (Of course neither of the children were told of the transaction.)

SUBSCRIBER.

## FAITH AND LIFE

(Published by some Cambridge Graduates)

### The Church and the Individual

By Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio.

A leader of men dedicated a book "To the friends who have made my life spacious and searching." Great men frankly attribute their success to the influence of others. To their teachers they owe their knowledge, and are indebted to a host of friends whose companionship has enlarged, made spacious, their life and given them noble ideals.

Your life came from God. It is an initial endowment, not a personal achievement. Your character is developed by co-operation with laws and forces you did not create. So, from the day of your birth, you are in debt to the past and to the people whose conscious and unconscious influence has moulded your character. A self-made man is a contradiction in terms. The world does not owe you a living. You owe the world a life.

Your community, nation, this present world claims your life. It faces you, asks you to invest your life in contributing to those moral forces which make our Christian civilization. You possess what your generation needs. What is your response?

### You Owe the World a Life

Good and evil are not vague abstract forces in the air. They exist only when incorporated in the will and expressed through the action of people. Because your life is growing at every moment, your thought and actions effect the balance of good and evil in the world. Your life will, therefore, register minus or plus. Your actions will either add to the goodness, honesty and purity of men, or subtract from these and increase the suffering and pain of humanity.

In the presence of a moral decision you may try to play safety first. You fear that a positive action would be detrimental to your business and popularity. Therefore, you take a fence position and try to be neutral. You do nothing. You may be neutral regarding the estimate of an historical fact, but in the realm of morals and spiritual life, neutrality is impossible. Pontius Pilate knew Jesus to be innocent, but was unwilling to acquit him because he feared the hatred of the Jews. He tried to take a neutral position. He washed his hands before the people to express this attitude. History, however, holds Pontius Pilate to be a responsible agent in the death of Christ. The Church for centuries has repeated in her Creed, "He suffered under Pontius Pilate." A neutral position always counts on the minus side.

You owe the world a life—the best life you can give. You are to be a producer of things which add to the goodness of the world. Your age says, for the sake of your home, community, nation, and a better world, make your life count on the plus side. How may you accomplish this?

### Individual Life Enlarged Through Institutions

A well-known college president and educator said: "Not by isolated, individual effort, but through the world of institutions the best in man is developed, the finest American citizenship grown and life enlarged by unselfish service to the common good."

The unit of civilization is the family, not the individual.

Jacob Riis, in his "Fight for the Home," says: "Upon the home rests our moral character. Our civil and political liberty are grounded there. Virtue, manhood, citizenship, grown there. America will be what the American home is."

Through the **Institutions of the Family** individual selfishness is subordinated to the recognition of the rights of others. You become a member of the group. Your life is enlarged.

Through **Educational Institutions** the young man gains his inheritance of the world's knowledge and is trained for business or professional work. But knowledge alone is not power. The difference between the crook and the Christian is not in the knowledge, but in its right use. Character is the response of the will in the presence of temptation. Character is temptation overcome. The power that strengthens the will is related to religion. The Church is the trustee for those spiritual forces and powers in civilization which give insight to choose rightly, and equips man with the strength to act.

Through the **Institution of the Church**, man acquires his birthright of moral and spiritual power, and appropriates the standard of service as the measure for his life. Christ expressed His life through the Jewish Church. Through definite loyalty to state and nation, and the acceptance of responsibility for promoting the ideals for which each stands, a man enters into the value and inspiration of patriotism. He also learns the value of service to which all his individual interests are subordinated. Lincoln gave his life through the nation.

History and experience give the testimony that not by independent individual effort, but through the world of institutions, man enlarges his life and acquires those plus-values which equip him to make a permanent contribution to his community, country, and world. The family, school, college, church, and nation are gateways through which we acquire the great values of life.

### Christ Depends on You to Carry on His Cause

Yes. But why join the Church? There are countless noble men and women of high ideals and leadership who have not put their life through the institution of the Church. Cannot I acquire what the Church gives without identifying my life with it? Consider the following facts:

The dominant purpose of the life of Jesus Christ was the cause of the Kingdom of God. "The rule of righteousness in personal life and right social relationship with all mankind." For this cause He came, lived, prayed, and died. When He was lifted up and crucified, there came a moment when His body could no more be the expression of His life. His mind, lips, hands and feet could not minister to human needs. Then He committed His cause to His disciples. They were to carry on, transmit His life, express His mind and His deeds and ministry. As Christ's body was the expression of His life, so the fellowship of His disciples was to be the medium of carrying on His cause. The fellowship of the disciples was called the body of Christ.

An old legend pictures Christ in heaven. An angel asks Him: "How many citizens hast thou made?" "About six-score," was the reply. The angel said: "With this paltry number, how canst thou hope to conquer the world? Suppose they prove false and disobedient. What other provision hast thou made?" "I have made no other provision," was the calm reply. "I am depending upon them."

Now, the Christian Church is the witness to the response of this faith of Christ in His followers. From the first, it was a victorious fellowship, without property, wealth, social position, political pull, or effective organization; but with the faith of a risen living Master, and the consciousness of the power of God's indwelling Spirit in each person, it faced the military Roman empire with its age-long religion, and gradually permeated its civilization, until it recognized and accepted the cause of Christ.

The fellowship was not a social club, but composed of the master and slave, the sinner and saint, the sick, discouraged, and faint-hearted. No one identified himself with this fellowship to save his own soul, but rather to consecrate himself through the fellowship and promote the cause of the Kingdom and be witness to his Master. So their loyalty was fused by a confession of faith or creed. This stood not in the assent to ethical maxims like the Golden Rule; rather it was the assertion of their inseparable relationship to God, to Christ, and to the life of the Spirit. The Creed was concerned with power and the reinforcement of life which comes only through personal relationships. It gave strength to obey and follow the Golden Rule. Outwardly this was expressed in the Sacrament of Baptism, whereby the fellowship was dedicated to Christ's

(Continued on Page 7)

## FAITH AND LIFE

(Continued from Page 6)

cause, and in the Sacrament of the Holy Communion, by which they shared the life of their Master and gained sustaining strength to carry on the Kingdom of God.

Therefore, every movement for the care of little children, the sick, dependent, defective, and insane, every fight for social justice and the establishment of right relation between men had its origin in the Christian Church. The infinite love of every individual in God's sight because he was His child, the truth of universal brotherhood, life measured by service, the responsibility of the strong for the weak, and the right of the weak to claim the strength of the strong—these have been, and are, the dominant forces back of every movement that brings in a better world. These are the ideals that create democracy with the principles of liberty, freedom, and brotherhood.

Through the long ages, with varying success, but with untiring constancy, the Church has conserved, through the heroism, sacrifice and blood of thousands, those great ideals which bless and sanctify our civilization. The infinite love of God for the best and the worst, and never withdrawn; the capacity of every man to do his best; the assurance of the forgiveness of sins, with the opportunity of another chance to serve; the conviction of the continuity of life through the physical experience called death — these are the great principles for which the Church stands. Through what other institution may you gain these great stabilizing truths by which you live?

It is true that only 42 per cent of the people in America are identified with organized Christianity. But it is also true that it is the people within the 42 per cent who today hold the ideals and standards which are the basis of a better world, and in every community may be found working with leaders in the charitable, philanthropic and civic work. Remember, "It has been the minorities that through the centuries have been the salvation of mankind."

The real convictions that uplift humanity and create the will to fight for a better future are lodged in the convictions of minorities. Therefore, through the numerical minority of the Church you will gain what your community, nation, and world wishes you to give for its redemption.

**Why Join the Episcopal Church?**

In the presence of so many different churches, all claiming special information and knowledge of God, how can I act intelligently? A man says: "I do not attend any church. I am broad in my sympathies and see the good in all churches. My religion is the Golden Rule." We all nave heard this man who speaks in a tone of superiority and expects us to commend him for his breadth and liberality. He may have a good character and be an influential citizen in the community, but he lacks a live, definite conviction about the real values of life.

One of the laws of the mind is that we enter and appropriate great convictions only through definite loyalties. The value of one child opens up the love of all children. The love of a friend lets you into the whole realm of friendship. One experience of suffering opens your heart to all suffering humanity. So the loyalty to one definite church is the gate through which you gain the great spiritual and moral appreciation of the things for which the Christian Church stands. "Narrow is the gate that entereth into life," said Jesus.

But why identify yourself with the Episcopal Church? Because the continuity of this Church in her faith and practice goes back through the ages to the apostolic fellowship and to principles which guided this fellowship. The Episcopal Church does not ask you to identify yourself with her primarily to save your own soul, but rather as a means of enlisting your whole being in the cause Christ has committed to us. You are made a member of the Church by the Sacrament of Baptism, which is the assertion that you are God's child and therefore pledged to carry on His work. Baptism in the Episcopal Church is entrance into the universal church and the dedication of the child or the person to a cause. Therefore, with the baptism goes the provision for that education of the child and its birthright of religious knowledge, which eventually may bring him to a position where he may choose one definite church through which to place his life.

Confirmation is the voluntary enlistment of the individual in the cause. It is not only for those who are good, or is it a reward of perfection. What is required is a deep desire of a person to consecrate his best to the service of his fellow-men. Christ depends on him to do this. In the Episcopal Church the Holy Communion is not only for the righteous and the saint, but for the weak, discouraged and faint-hearted. It is an experience through which the enlisted communicant shares in the fellowship of the life of his Master and gains strength to carry on. The Creed of the Episcopal Church is one retained from the apostolic fellowship. It is concerned not with ethical maxims, but with the relation of the life of the communicant to the Father, the Christ, and the Holy Spirit.

The Episcopal Church, with her central emphasis on the incarnation of Christ and His self-giving to the needs of humanity, proclaims the life of service to the ultimate purpose and measure of every man. Through it he loses sight of his own personal needs, enters into the thick of the fight, and invests his life in heroic service to uplift the world.

**What is Your Response?**

We are all born into the world debtors to the past and to our friends whose companionship has helped us develop character and give us ideals. The world does not owe you a living, but you owe the world a life. Your community, nation, and world claims the investment of your life to add to the goodness of the world. History and experience testify that independent individual efforts do not bring out the best in man, but through the world institutions of the family, school, church, and nation, the most productive life and freedom of character is grown. The Christian Church is that institution in civilization which is an instrument in the hands of God to carry on the Kingdom of God. Christ depends upon you to promote His cause. In order to gain conviction and loyalty and strength to accomplish this, put your life through one definite Christian Church. The Episcopal Church claims your attention and consideration for such enlistment.

Look at the world today. Who is to bring in the Kingdom of God? This is the only generation you can influence. With one life to live, one contribution to make, one life to share—what is your response?

## "SHOWING THAT THE QUOTA CAN BE MET"

South Dakota missions are distinguishing themselves. To mention only four:

Saint Peter's congregation, in the Crow Creek Indian Mission, the weakest in numbers, leads off, and is the first in either the white or Indian field to pay, and overpay, its 1923 quota.

Buffalo Gap is the first in the white field, and, with very few to do it, sends a check for its 1923 quota in full. They also pay with exemplary regularity their portion of clergy support and pension, and keep the mission finances in the very finest shape.

All Saints School had paid 125 per cent by the 10th of April. Having a quota "which everybody knew was too high," teachers and students neither flinched nor quit, but simply buckled into the harness with a devotion that could not be denied. Instead of being satisfied when they saw their $400 quota reached, they aimed at $500, and then added $6.54 just to let the executive office know they had not stopped at an even sum.

Trinity Mission, at Winner, having paid in full for 1922, determined that a repetition of last year's record was not enough, and that the thing to do was to pay as quickly as possible. Winner has paid its 1923 quota.

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How did David pray for remission of sins? —Psalm 25: 7-11.

## The Woman's Auxiliary

### AN ALASKAN PICTURE DIRECT FROM THE FIELD

May 18, 1923.

My dear Mrs. Taylor:

Having just returned from a three-months visitation through Alaska, away from communication, etc., I find waiting me your letter of March 29.

I will do my very best to give you the information you request, though it is next to impossible, when you consider that the same request comes from quite a few, that I have correspondence with all our missions and workers, correspondence with the board, with parishes, auxiliaries and friends throughout the United States—all too much for one poor, travel-weary bishop to meet.

First, realize that Alaska is as big as one-third of the United States; that to travel through it means largely on trails by foot on snow-shoes, dogs hauling your blankets and food; also by canoe, small boat, etc., in the summer.

You need a map of Alaska if you are to get an idea of places, distances, etc.

In every native mission we have a school for the children — a daily school: Eagle, Circle City, Fort Yukon, Stephen's Village, Tanana, Nenana, Tenana Crossing, Allakaket, Anvik, Tagara, and Ketchikan.

There are "scholarship" schools at "Anvik," "Nenana," where we care for thirty children in each—board, clothe and educate them. And it costs $200.00 a year for each child, and we depend on the Church people voluntarily giving us this $200.00. For these schools we have a mission staff of clergyman, assistant, teacher, nurse, and matron with assistant. Anvik is 700 miles from Nenana Point Hope (Tigara) 1,500 miles from Nenana. You see, the distances between the missions are great.

In the mission schools—just day schools—the children run from 87 to 20, on an average. The teachers are women. At Tigara the teacher is Tony Joule, an Eskimo whom we have educated, age 22.

I have no missionary assistant.

In the Arctic and such sections, burials are delayed until the short summer in August. Formerly the dead bodies were laid and left on caches built of the bones of whales, or left amid the rocks, etc.

The Eskimo people are industrious; so are the Indians, but in their own ways — hunting, fishing, trapping—not in the ways of the white men.

The climate over so vast a country can only be described as Arctic, and this varying until you have it as mild as Florida on the southern coast in summer.

In many sections you can find sixty varieties of flowers — I cannot give you the names; also, in some sections, potatoes, turnips, lettuce are easily raised, while blueberries, raspberries, cranberries and strawberries abound.

The "Monks" probably refer to the early Russian missionaries of the country. Every unmarried Russian priest is a monk, though I know of only one or two in the country now.

The Eskimos live in igloos, underground houses, built of bones of whale, driftwood, and ice, and sodded. Entrance is by a hole on what you could call the roof. They have no fuel, except the blubber, though the Christian Eskimo are now using fire to cook with, and chiefly from a local coal found near missions.

The Indians live in cabins built of logs, or skin tepees when hunting. Wood is their fuel. The food of all natives is of the same—whale, seal, moose, caribou, fish, easily preserved in winter. During recent years all get some flour and use it more by making bannocks than bread.

Miss Blacknall is a worker at Nenana. Nenana is, as you travel, 2,000 miles from Seattle, or 1,200 miles from Sitka.

The above is a brief answer to questions asked me in a letter from a member of the Woman's Auxiliary.

Faithfully yours,

P. T. ROWE.

### BRINGS ALASKA CLOSER TO US

March 6, 1923.

My dear Mrs. Herndon:

This is Tuesday afternoon, the only afternoon in the week that I have free for myself—free to take a nap or read, or write, or go out for a little recreation. I am going to spend it today trying to answer **some** of your questions. Your letter came today, and although it just happens that I can answer it this afternoon, you can't possibly get it before Holy Week, and probably not before Easter. You see, a month or three weeks at least should be allowed for a letter to Nenana, and much longer for ones going to other places in the interior. I am frank to say that your questions nearly "floored" me! The first ten of them I cannot answer, because up here there are no parishes, etc.; and as to how many communicants and how far apart, and how many children in the schools and how often they have services, etc., is impossible for me to tell. Probably you could get this information from the Board of Missions, but I doubt it.

Suppose you get the late Archdeacon Stucks' "History of Alaskan Missions." That tells about the founding of the various missions, and also has a good map, which will give you a definite location of each mission, and the distance between each could easily be measured.

As Saint Mark's Mission is the only one that I have ever been to, I can only tell you about this one, which happens to be located about five hundred miles from the southern coast, almost in the center of Alaska, at the terminus of Government Railroad.

Here at Nenana is a small Indian village, a white town and the mission. The Indians spend their time during most of the winter hunting and trapping; in the summer they move their tents to the river and have a fish-wheel, where they catch salmon, which is dried for their own use as well as dog feed. The women use the skins of the moose and caribou for making moccasins, mittens, coats, etc., for their families.

It would take me such a long time to describe their customs, etc., but they live very simply, eating a great deal of the meat and fish, though since they have known white men for some time they eat "white-man grub" and wear "white-man clothes" a great deal.

When anyone dies they have a Christian funeral and burial, just as we do, though of course some one of the missionaries has the burial service. When a clergyman is here, he of course takes charge of all the services. When he is away or at the missions, where there is no clergyman the women missionaries take these services. I have had a great many, as well as the other women here, but as a rule we have a clergyman here.

Saint Mark's is a mission school for boys and girls. The children come from all parts of the interior and live here in the house while they are getting their education, often for a period of six or eight years. At the present we have twenty-eight children. They are taught, besides their regular nine months of school, all kinds of home work, cooking, sewing, etc., etc. These children are bright and attractive, lovable children, and they compare very favorably with white children. They play the same games, sing the same songs, study the same books, play the same Victrola records, see the same picture shows (though not so many—only two a month, and that when they have been good children), attend the same church services, study the catechism and other Sunday-school lessons, as white children do outside. Here at Saint Mark's we are supposed to have five regular missionaries, among them a clergyman, trained nurse and a trained teacher. Since last summer we have not had a teacher for the regular day school; so Mr. Tatum (the clergyman) and Miss Cotchett (the nurse, from Wilmington, N. C.) have had to teach them, dividing the classes. We also should have a man for general work, but have none; so the four of us have been certainly worked to death since last summer. I have not had time to catch up with my correspondence, to say nothing of the hundreds of other things that I should do.

(Continued on page 10)

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.

Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I. Harding Hughes_____Editor
Mrs. I. Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

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Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.



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Entered as second-matter class at the postoffice at Raleigh, N. C.

## NO ISSUE IN AUGUST

According to a long standing custom this paper will take a vacation during the month of August. In the meantime we trust that rectors and laity will not forget to jot down such items of interest as will do to go into the September issue. Here's hoping that our contemporaries and our subscribers will enjoy a pleasurable and profitable vacation.

## TENT RELIGION

It was our privilege recently to take part in a Mission in a near-by town where the services were held under a tent. This particular tent had been used by the Holiness persuasion at a recent revival. The local rector made arrangements to use it after the Holiness people had finished with it. Crowds came out to our services. There is something that undoubtedly charms many people in being able to take part in a negligee sort of worship during the hot nights of the summer. And after all, why not? It is something different. The environment tends to dispel the regular formality which we associate with a consecrated edifice. The air is cooler and purer than in a church building. There are many people who undobutedly stay away from our churches because of a bashfulness felt in not being able to go through the services. In a tent there is a splendid opportunity to have an informal service, using our Mission Hymnal, and extempore prayers if desired. There are many towns where we have small gatherings in our churches on Sunday night, where a few of the faithful continue to be loyal. If a group of our churches in near-by towns could purchase a tent and divide up on the use of it during the summer, such a tent could be pitched for a few weeks in a part of the town where we had never touched the people in a vital way. People undoubtedly would come out. We might not win converts at once. But we would take to people a dignified form of informal service and introduce them to us and our preaching in such a way as would undoubtedly give many hundreds an entirely different idea of us and what it is we stand for. We could there toward the close of such a Mission explain what we stand for and how it is that we carry out our services. The diocese would do well to send out a Missioner to various towns during the summer to assist the individual rectors. Let it be an educational movement to show to the public, who are so ignorant concerning us, what we are like. What would be added to us in the matter of converts would be gratifying but not the chief incentive.

## OF THE FOUR-LEGGED VARIETY

(Note.—Please look up the article on page 4, relative to a recent action taken by the Board of Trustees of the Thompson Orphanage, before reading this editorial.)

When a group of men in solemn assembly pass a resolution the nature of which is stated in the article above referred to, it is high time that less serious men of the clergy and laity awake out of their indifference and come forward with such a response as will enable our Orphanage to repair the great loss which they have recently sustained. We admit that the four-legged variety cannot easily be obtained. But when we stop and realize the genuine feeling of amusement which comes over a grown person just to pass by one of the four-legged variety patiently plodding along, with ears leisurely hanging at 45 degrees and eyes directly toward the ground, not having a care save to please the little folks, with never an indication of making himself obnoxious by trespassing upon one's time or loudly acclaiming his presence, for fear that some one will not notice his being in the immediate vicinity, or even making himself ridiculous by assuming an importance contrary to his ability to defend—we ask you, gentle readers, is it not reasonable, is it asking too much, for the trustees of the Thompson Orphanage to ask the friends of this paper and of that institution to show the gratitude which they owe to the four-legged variety for showing such a worthy example of unassuming reticence and downright modesty to the two-legged variety by placing a member of the four-legged variety in the delightful atmosphere of the Thompson Orphanage, where "day by day in every way" these splendid children may not only have the joy of the companionship of such an humble creature, but may ever find in him a lasting example of those qualities which will help them along life's way to make them acceptable to their fellow-men?

It is very fitting that papers should start funds of a worthy nature. We hereby start off with $1 as a beginning toward the fund necessary for giving some lonely four-legged donkey a comfortable and happy home at the Orphanage. Please send forward your subscriptions at once.

## WEDDING CEREMONIES

In this issue we are publishing an article by a well-known contributor to this paper. It has to do with weddings. We must say we are a bit surprised to learn from the article that such a procedure has ever taken place in Church circles. How in the world any clergyman who has eyes to read could ever be guilty of such a foolish blunder, we can not understand. The rubrics are there as plain as can be. Honestly, we believe that such a performance is so rare that it seems ridiculous even to give it serious thought, except among the "oddities and curiosities of an antiquated clergy."

## W. A. SPECIAL OFFERING

The Woman's Auxiliary Committee which during the present triennium is devoting special efforts to raising the standards of training for women Church workers and providing better opportunities therefor, by preparing two houses—a residence for workers training in New York and a combined school and residence for colored workers in the South—reports that the whole Special Offering, $75,000, is to be made a memorial to Bishop Tuttle as an expression of the Auxiliary's veneration of him, and gratitude for his long-continued interest in Auxiliary work.

More than one-fifth of the whole amount of money needed, $16,650, had been pledged by June 1 by only fifteen dioceses. Thirty-four of the diocesan representatives have been appointed, and no diocese so far has pledged less than the amount given for the Emery Fund in the last triennium, while many have doubled the pledge for that fund.

Mrs. D. T. Huntington is the special representative for this offering in the Oriental districts, and Deaconess Newell in the Latin-American field.

Amateur Scientists, attention! The Church General Hospital in Wuchang, China, has long been in need of a "dark field illuminator" for use in laboratory work. Can some of you who are using microscopes and appreciate the value of this little bit of equipment find or provide one?

### BRINGS ALASKA CLOSER TO US

(Continued from page 8)

As to the climate and vegetables, etc. The winters are long and dark, snow being on the ground six months of the year, and four months of that time we have only four hours of daylight during the twenty-four; then the snow melts in April, the ice breaks up and goes out the first or second week in May, and then we have all kinds of wild flowers and vegetables, berries, etc., and the sun shines nearly all the time; in fact, there is no darkness for four months. Everywhere is beautiful, and the air is delightful, but the mosquitoes are perfectly awful. A person cannot stand to go out of doors without a head-net, gloves, etc. We get every imaginable kind of fruit and vegetables, as well as eggs, and milk in cans. Since the railroad has come, we get fresh fruit and fresh eggs from the outside, which is a great luxury.

We have lots and lots of birds during the spring and summer, and they sing all night.

Now, I really must stop and get some of my many other letters written. I remember very pleasantly my little visit to Durham, and especially my day with Mrs. Wilson. I am very fond of her. And I appreciate so much all that the people of Saint Philip's have done for the mission here. We are struggling so to try to get the new mission built. We hope to begin it this summer, but Mr. Tatum is held up for the lack of funds to get the logs cut. Five hundred dollars is what we need. Don't you know of some wealthy friend who would like to give that amount? My! Wouldn't it be perfectly wonderful to get it. I am afraid we wouldn't be able to sleep, for joy. This poor mission is a perfect disgrace to the Episcopal Church. It was built fifteen years ago and has never had any improvements since, and we are crowded until it is unhealthy.

With my best wishes and prayers, I am,

Cordially yours,
BESSIE B. BLACKNALL.

### MARRIAGE

Ignorance of the Prayer Book, its rubrics, and its services, is not, alas! unusual; but the misinterpretation of the "Solemnization of Matrimony" seems to me peculiarly distressing, since it applies alike to the officiating clergy, as well as to the laity. There is no more beautiful wedding ceremony in any church-service book than ours; indeed, it is so far superior, in words and in spirit, to any I have either read or heard; that the failure of the priest to properly interpret it is inexcusably careless, and all the more strongly to be condemned. In my personal experience in a number of different dioceses I find intelligent men misinterpreting as often as they rightly interpret. Surely this should not be, and I am moved to write. Let us examine ourselves in the light of an unprejudiced reading of this ceremony and its rubrics, and see if we are not guilty of error in this matter.

I refer more especially to the growing custom of betrothing the young and blushing bride to her father! This is literally what they do. The bride stands with her arm in that of her father, and so continues through half the ceremony; and the groom (poor, unimportant "mere male"!) is lost among a host of groomsmen and maids. He, at least to the outward and visible eye, has no remote connection with the solemn and beautiful words being spoken by the priest. Yet the rubric distinctly and plainly says: "The persons to be married shall come into the body of the church, . . . and there, standing together (standing together, mark you), the man on the right hand and the woman on the left, the minister shall say—" Could words be plainer? Could the English language more definitely and positively lay down certain rules? But listen. The ceremony begins: "Dearly beloved, we are gathered together here, in the sight of God and in the face of this company, to join together THIS man and THIS woman in holy matrimony," etc., etc. Again I ask, could words be plainer? Yet many of our clergy continue to address these words to the bride and her father! But let us proceed. "I require and charge YOU BOTH" (remember, the bride is still clasping the arm of her father!—truly a ridiculous situation). "As ye shall answer at the dreadful day of judgment," etc., etc. Then, finally—and here arises the cause of all the erroneous practice — the rubric says, "Then shall the minister say, 'WHO giveth THIS woman to be married to THIS man?'" Now, if the Book of Common Prayer intended the clergy to have the father and the bride standing together through all this betrothal ceremony, why would the pronoun, "who," be used? As if the priest were looking all over that assembled company for the father or person giving the bride away! The minister would rather say, "Do YOU give this woman to be married to THAT man?" But not so. The Prayer Book says, "WHO giveth THIS woman to be married to THIS man?" because the father is standing off in the bridal party, among possibly a dozen groomsmen, and, naturally, and properly, and according to the dictates of good English and good sense, the minister says, "WHO."

The trouble also arises from this rubric: "Then shall they give their troth to each other in this manner; the minister receiving the woman at her father's or friend's hands," etc., etc. But how foolish. There is nothing in this rubric to even suggest that "the woman" has been standing through all this long service with her father. Quite the contrary, then, and only then, does the father have any part in the ceremony. The priest asks, "WHO giveth this woman?" etc., and the father steps forward and either bows or murmurs, "I do."

In the old days the bride came into the church on the arm of the groom-to-be, and so this absurd practice we have drifted into was obviated; but now, in all properly conducted weddings, the bride enters on the arm of her father, and as they reach the chancel the groom steps forward and the bride releases her father's arm and takes that of her fiance, and TOGETHER they stand before the priest or bishop, and the solemn words begin: "Dearly beloved, we are gathered together here, in the sight of God and in the face of this company, to join together THIS man and THIS woman in holy matrimony."

GRACE HUNTER MAZYCK.
Mayodan, N. C.

### DOING SUMMER WORK

Mr. Leicester Foulk Kent, a candidate for Orders, is acting as minister in charge of St. Thomas' Church, Reidsville, during the summer. Mr. Kent has spent one year at Alexandria, but fears that he will be unable to return to the seminary this fall because of his eyes.

Mr. Sterling, another Alexandria student, is acting as minister in charge of Epiphany Church, Leaksville, during this summer. He is working under Rev. Wm. J. Gordon. Mr. Sterling is an Englishman and but recently a convert from the Roman Communion. He has made a very favorable impression. He is a candidate for Orders under Bishop Tucker of Southern Virginia.

### 20 CARE; 27 CARELESS

In June the chairman of the Publicity Commission of the Diocese sent to 47 active clergymen a brief questionnaire bearing on the matter of carrying out the committee's recommendations made at the last Diocesan Convention, enclosing a self-addressed postal for reply. To date, only 20 of these cards have been returned. Later on, the cards will be classified and followed up, and it is requested that those who have not yet returned these cards do so at once, whether or not they expect to adopt the suggestions of the committee. You may defeat the efforts of the Publicity Commission if you do not comply with this request.

THOS. F. OPIE,
Chairman.
Burlington, N. C., July 14, 1923.

The Oregon Law has put a shiver into the Roman Catholic church in every section of America.—Christian Century.

### REMARKABLE ACTIVITY AT HOLY COMFORTER, BURLINGTON

At the bishop coadjutor's last visit to the Church of the Holy Comforter, Burlington, twenty-three persons were confirmed and seven others were received by transfer. There have also been six other additions to the parish and seventeen baptisms since the first of the year. It is hoped that several missions may later be opened in the county, and services have already been held in two places with this in view. A Boys' Scout troop has been organized and also a Home Department of the Church School, the latter with a membership of over thirty persons. The Men's Bible Class has been newly organized and has more than doubled its membership. The Church School has been practically doubled as a result of the recent membership campaign, counting the Home Department and the Bible classes.

The Rev. Walter Mitchell, D.D., rector of Porter Military Academy, Charleston, S. C., was a recent visitor to the parish, and preached two thoughtful sermons.

Twenty-seven new subscriptions to Church papers were secured through the canvass made for that purpose a short time ago.

### SAINT LUKE'S, SALISBURY

Bishop Penick visited Saint Luke's on the morning of the fifth Sunday after Trinity, and confirmed a class of fourteen.

The Woman's Auxiliary meetings are being held at the homes of different members during the summer. The July meeting at Mrs. Brawley's was largely attended. Mrs. Cooper is expected for the Blue Box meeting in September.

At the July meeting of the vestry a vacation of two months was generously voted to the rector. He will probably be away from the parish during August.

The plan in our Church school for filling in the summer Sundays which are not provided for in the Christian Nurture Series is to stress the Catechism and the learning of familiar rhymes.

### REV. W. E. ALLEN GOING TO TEXAS

**Accepts Call to Large Church at Galveston; Resignation Here Effective August 1st.**

Rev. W. E. Allen, rector of Saint Thomas' Episcopal Church, Sanford; Saint Bartholomew's at Pittsboro, and Saint Mark's at Gulf, has tendered his resignation, effective August 1st, and has accepted a call to Galveston, Texas, where he will locate on September 1st. This information will be received with sorrow by the many friends of Rev. Mr. Allen in this section, as he has endeared himself to all with whom he has been in contact, not only as rector, but as a man.

Rev. Mr. Allen came here about three and a half years ago, and at that time Saint Thomas' Church had only ten members. His sermons have proven a source of great inspiration to his congregation, and his membership has shown a steady growth.

The Galveston Church is a stone edifice with a seating capacity of 600 and a membership of 350. The bishop of Texas has said that it is the most beautiful structure, from an architectural standpoint, in his diocese.

The one thing that decided Mr. Allen in favor of accepting the call was that there are said to be some two thousand Episcopalians in Galveston not attached to any church, and he believes that he will have a greater field of endeavor there.

Rev. Mr. Allen speaks in great appreciation of his loyal little flock here, who have labored so faithfully with him in the Master's work, and it is with sorrow he leaves them.

He will take a vacation during the month of August, spending the time with his mother, Mrs. W. E. Allen, Sr., at her home in Atlantic City.

He then leaves for his new post in the West, taking with him the love and encouragement of his church members and his many friends.—The Carolina Banner.

### PERSONAL TOUCHES OF COMMEMORATION IN SAINT MARTIN'S CHURCH, CHARLOTTE, N. C.

A real home grows, and is not made all in a moment. A real home has for its furnishings articles, each of which is surrounded by memories or sentiments which endear it to the hearts of those who have lived in the home, and for whom it has a value far more than can be counted in dollars and cents.

So it is with churches. It is not the mere beauty nor costliness of church furnishings which are of value, but their charm for the members of the church family lie in the thought, the work, the sacrifice represented by the article itself — the person, much loved, for whom it was a memorial, the special occasion which is commemorated by its presence.

Such is the case with the newest addition to the new furnishings for Saint Martin's Church at Charlotte, in the way of pews, each of which is a gift.

Last year the congregation, feeling the need of the church being enlarged, extended the building at one end, built an organ chamber and made several other needed improvements. The work was carried out under a plan made by Mr. Hobart B. Upjohn, who at the same time furnished sketches for the various pieces of furniture, to be added as funds could be obtained. The new altar was bought with a memorial fund bequeathed to the church. The altar rail, credence table, lectern and litany desk are given as thank offerings and memorials. The vestry bought the choir stalls as part of the church improvement, and the Woman's Guild, that ever-ready aid to all church work, obligated itself for the payments on a handsome pipe organ, which has been installed.

The pews of the body of the church had to be put on a list of work to be done in the future, for it was felt that nothing further could be undertaken at that time.

A certain young man, however, by way of a thank offering that his mother had recovered from an illness, expressed a desire to buy the pew that his mother was accustomed to use, when the time came for the new pews to be ordered. This offer suggested the idea to others, and in a few weeks every one of the twenty-nine pews were subscribed for, and other persons expressed themselves as desirous of giving one, had there been more to give. They were not all given by individuals, nor as memorials in every case; for some families gave one or more for the pleasure of having a part in the work, and in a number of instances a fraction of a pew, as a half or a fourth, was given by an individual or a family. Several of them are memorials of particular interest—one given by the Sunday school in memory of the superintendent, recently called away by God; another, by the Woman's Guild in memory of the members of that organization who no longer work here on earth for the coming of God's Kingdom. The vestry as a body gave a pew, the price being subscribed by the members as individuals; and one pew is pledged, to be paid by popular subscription, in memory of Edward Lee Davis, formerly of Warrenton, N. C., but who went from Saint Martin's into the country's service and died a hero's death when the U. S. S. Ticonderoga was sunk by a German submarine boat. This pew is to be marked with a gold star, whereas the others will have the donor's name or will be in some way marked with a small silver plate.

The pews will not belong to the individuals or families giving them; that is far from the idea to be carried out. It is just a plan whereby each pew will not be a seat only, but will be a commemoration of some person, some organization, some deed or some sentiment with which lives of churches as well as lives of persons are enriched.

### THE PARISH OF TEN THOUSAND COMMUNICANTS

The Year Book of the historic parish of Old Trinity, New York, has just been issued. The book shows the enormous amount of religious, social and practical work carried on

(Continued on page 12)

### THIS FREEDOM

A. S. M. Hutchinson

This book is like a human document showing a trial balance in the domestic relations of a married business woman, with her husband and children—one of the most insistent problems of our social and religious life, and one that somehow must be lived out close to the bone. The writer of the book gradually rises into the noble proportions of a preacher of social righteousness. The work has been so bravely and truthfully done that it is a rare contribution toward the interpretation of that angle of human experience. The title of the book is derived from Holy Scripture: "With a great sum obtained I this freedom." Henry and Rosalie, the contracting parties in the story, the father and mother in the trying experiment, show an admirable consideration for each other, and a nobility of character entirely worth while. They work at the difficult problem not in a Greenwich Village atmosphere of theoretic license, but as married lovers, striving for a just solution in the terms of flesh and blood. "She loved him so."

The wedded life of these gracious people begins on an agreed basis of acknowledged proportion of liability, interest and involvement. "Each with a work and a career." "Each with an own and separate life." "Equal in work and responsibility, Henry, and therefore equal in place, in privilege, in freedom." "She loved him so." And this theory of marital adjustment seems to her wise and beautiful beyond compare. Wonder with her at the deep philosophy of it all, as she feels the jar of the fact that men do marry for a "Home" and not a house, and "domesticity" is not a hooded and cowled "Resignation" for feminine consumption.

Sweet-hearted Rosalie was fighting against the stars in their courses. "It is the woman who pays." It's the woman who suffers. It's the woman who weaves the home out of the lovely womb of her morning. The river of Kishon sweeps her on, with the waters up to her pendent breasts. That ancient river, the river Kishon, with its tested, fruitful flood. Child alive, you cannot exhaust the river of God with an experimenting spoon.

The children come: Huggo, Doda, Benzi. Shall they be like unwatched kittens rolling over in the sunbeams on the floor, and out over the doorsill, and down the steps into a larger world? Or are they destined, like normal human children, to feel the cohesive warmth of a mother's love? "The reciprocating machine" which these two dear people had invented to take the place of the bonds of matrimony profoundly satisfied Rosalie for a while. The venture was not to be between Henry and herself, but between his sex and her sex. To his sex belonged a certain conventional detachment from home; her sex was called of old to sink ambition conventionally in self-sacrifice. Craving the conventional male detachment for herself, too, she tries to cheer the doubtful Henry. "Dear, there'll not be the least difficulty. Everything is perfectly arranged. Everything will perfectly go on." Curious hypnotism of business mingled with a cross-eyed playing with fire. Henry sturdily fights for home and the welfare of his children. Rosalie, not a bit less devoted, claims her freedom for business enterprise, and while they discuss the theoretic adjustment with sore hearts, the children merrily go to hell: Huggo is in jail for embezzlement; Doda, with dishevelled hair, is dead on a bed of abortion; Benzi passes in pursuit of the seducer with murder or suicide in his heart; the merciful wheels of the passing train grinding out the record to the staccato shrieking of the brakes.

As this tragedy of modern married life deepens down to its depths, step by step, the oft-recurring phrase, "Strike on," booms like a buoy-bell, warning of the rocks. Like Rachel, mourning for her children, and refusing to be comforted, Rosalie, in her comfortless grief and in her newfound wisdom, sorrowfully exclaims: "This is not the children's tragedy! This is my tragedy. These were not the children's faults. These were my transgressions. Life is sacrifice. I never sacrificed. Sacrifice is atonement. It now is not possible for me to atone." Her intuitions were dragging her reason before the bar of her justice. Ah! God. Henry, Rosalie, Huggo, Doda, Benzi—a storm of personalities whose elbows must touch somewhere, even in the dark, to create a common hearth, and some kind of a fellowship of life, wherein footsteps may be welcomed or missed "as they make tracks on the hall-rug."

If we are willing to forget our Catholic inheritance, and drag down the Sacrament of Marriage into a contractual cohabitation, then the blood of our unfaithfulness will fall upon our brood, whilst we, like the blind Samson, feel for the trusted supports, to tear them out and bring down our civilization headlong into the cellar. Samson was blind, mind you.

F. H. T. HORSFIELD.

### THE PARISH OF TEN THOUSAND COMMUNICANTS

(Continued from page 11)

by this great parish in its nine congregations in different parts of New York City, from Governors Island to 155th Street.

In the Appendix of the Year Book there is a full account of the observances of the 225th Anniversary of the Founding of Trinity Parish. The ceremony in connection with the unveiling of a bust of Lord Bryce, at which Elihu Root made the address, and the most impressive service for the Furling of the Great Service Flag of the Parish, with its 910 stars.

In his annual statement, the Rev. Caleb R. Stetson, D.D., rector of the parish, calls attention to the increasing use of the downtown churches by business people on week days, and to the noonday preaching services which are being held during a considerable part of the year to meet this need.

There are 9,590 communicants in the parish and 2,612 children and teachers in the Sunday schools.

The several congregations contributed for charitable and missionary purposes $154,656.04; and this total does not include many contributions and gifts made directly to various societies and organizations.

Dr. Stetson calls attention to changing conditions on Manhattan Island, and says in this connection:

"The maintenance of distinctively parochial work on Manhattan Island is becoming increasingly difficult. There are many reasons for this. The passing away of the old-fashioned home, where the family lived in one house, and in its place the apartment house crowded with families, who move from house to house and neighborhood to neighborhood, makes the problem of keeping in touch with individuals and families extremely complex. Added to this is the fact that whole neighborhoods change in character in a surprisingly short time. Racial groups move from one section of the city to another, one driving out the other, so that it is impossible to tell from year to year what conditions will have to be faced. Again, in certain congregations members come to the city for a few months during the winter, and even then spend part of the time in the South."—The Witness.

### JULY NUMBER SPIRIT OF MISSIONS INTERESTING

Articles about work in Arizona, Guantanamo, the Duluth Indian field, Wuhu and elsewhere, and the treasurer of the National Council has an illustrated article entitled "Who is Feeding the Family Cat?" Four little pictures of great interest are those which show the model of the new Saint Luke's Hospital in Tokyo, accompanying a statement from Dr. Teusler as to the encouraging progress of this undertaking.

### PAT'S ANSWER

Patrick had selected a sunny spot beside the cabin door and was enjoying his Sunday morning shave, when a neighbor passed by.

"Shure, and whot are yee doing, Pat? Shaving outside?"

"And isn't it outside I should be shaving? Do yee think I'm furlined?"

Party politics should stop at the water's edge.—A. Lawrence Lowell, President of Harvard University.

# Thompson Orphanage
## And Training Institution

REV. W. H. WHEELER, Editor.

### A VISIT TO THOMPSON ORPHANAGE AND TRAINING INSTITUTION

By Rev. James E. W. Cook, Wilmington Archdeaconry, Wilmington, N. C.

Every shareholder in a commercial company is pleased to hear of the progress and success of his bnsiness, and, when large returns upon his investment are realized, he is glad to receive his dividends.

In our Chnrch work it is equally gratifying to hear that prosperity follows fast on the heels of effort, and that the time and labor we have expended are bearing fruit. The returns in this case, however, are not in dollars and cents, bnt in the far richer currency of character and life.

The State of North Carolina has many such religions institutions that are prodncing a fine type of citizenship for its future glory, but among them none is more worthy of approval and support than the Thompson Orphanage and Training Institution at Charlotte, N. C.

This institution is supported by the Episcopal Church of the three dioceses of North Carolina, East Carolina and Western North Carolina; yet there is not, and never has been, any discrimination against the admission of children from homes of other religious persuasions, nor, indeed, of those who have no church affiliations at all.

It is the Episcopal Chnrch's free contribution to the solution of the pressing problem: What can we do for the orphans in our beantifnl State? And the question is asked and answered without restriction as to their religious belief. If every Episcopalian in the State only realized the big returns made by this institution, many who have not yet invested in it would want a share in the business. Frankly, that is the pnrpose of this article. If you have had any share in the growth of this institution, I want you to increase your holdings; and if you have not, to be attracted by the achievements so far attained that you will become an investor in this—one of the most profitable concerns in the whole Kingdom of God.

The Thompson Orphanage and Training Institution is situated within the city limits of the rapidly growing and progressive city of Charlotte, N. C., a most advantageous site, as it gives the children the touch with expanding city life, the benefit of the grammar and high schools of the city, and the privilege of the Y. M. C. A. and Y. W. C. A., with their swimming pools and physical-culture courses.

The property, donated by Dr. S. Bronson, thirty-seven years ago, consists of seventy acres of rolling land, of which thirty are under cnltivation, giving the boys practical experience in farming. There are twenty cows, which provide an abundance of milk and butter for the institntion; and the sanitary conditions of the new barn are the best. All the agricultural work is under the direction of an experienced farmer, who lives on the campus.

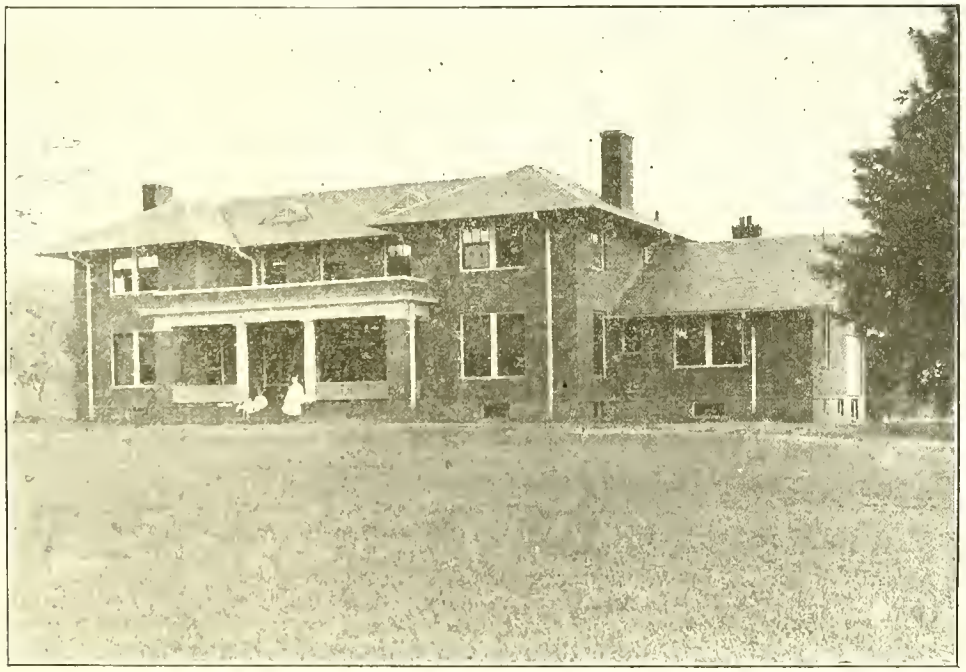
The bnildings are erected on a rising knoll with a wide sweep of grassy lawn, shaded with large oak, elm, and fir trees. Here the children romp and play; swings, see-saws, and slides being provided for them; and their merry laughter is not less gladsome than the songs of the robins and mocking-birds in the branches overhead.

The Bynnm Memorial Chapel stands on the right-hand side of the entrance to the grounds and is a neat but unpretentious frame structure. Here chapel exercises are held every morning, and on Sundays the Church School, followed by morning prayer and sermon. One feature of the Church School deserves to be mentioned. Every Sunday morning the whole school repeats in concert the Collect for the Day and the gospel for the day. It is really wonderful to listen to these recitations — so spontaneous and accurate.

The officiating rector is the Rev. William Hardin Wheeler, who is also the superintendent and treasurer of the Orphanage and Training Institution. The board of managers could have selected no better man for the duties of the office. Mr. Wheeler's love of children, his fine and winsome cheerfulness, his patience and unfailing courtesy, coupled with administrative ability of high order, insure his complete success. With his charming family, Mr. Wheeler lives in the Stedman Memorial Building, on the left of the entrance, opposite the chapel. Here also is the office for the transaction of all bnsiness, Miss Adelaide E. Smith being the secretary.

Next comes the old Thompson Hall. Today it houses the matron, housekeeper, sewing teacher and fifty-two children, and quite a considerable

(Continued on Page 14)



Baby Cottage at Thompson Orphanage

### A VISIT TO THOMPSON ORPHANAGE

(Continued from Page 13)

portion of space is taken by the schoolroom and the dining-room. The old hall has been of great service in years gone by, but one cannot but feel that it is inadequate to the present requirements. I believe it should be replaced with two modern cottages, which would add to the beauty and symmetry of the campus, as well as to the comfort and health of the now overcrowded children. The two cottages might cost $25,000 each, but no finer memorial could be raised to perpetuate the name and influence of a loved one. We commend this very urgent need to those whom God has blessed with the ability to meet it.

Back of the Thompson Hall is the laundry (there are three or four on the plant, and they are unworthy of the institution and reflect little credit on our Church), which ought to be removed. What is needed is a modern central laundry, with every possible labor-saving device. It is inconceivable to me that our people would wish the larger girls to slave over wash-tubs, with the consequent backache and wearied muscles, with danger of ruined health. Ten thousand dollars would erect and equip a laundry that would take care of all requirements of the institution and make labor a delight. It has been suggested that the women of the State should be asked to donate $1 apiece for this purpose. If the appeal goes out, there is no doubt of our faithful women responding; but I hope every man in the diocese will feel his meanness in letting the women do it unaided.

We come next to the Baby Cottage. It is the Edwin A. Osborne Memorial, erected for the children under four years of age, and was built in 1921. It is an up-to-date building, with good, modern plumbing, sanitary equipment, well furnished, and doors and windows fitted with copper screens. When I went into the dormitory last Sunday morning, some eighteen or nineteen little ones were running around in their nighties, or frolicking in their cots. One little fellow lifted up his voice and wept, and John the Baptist might have envied that voice. It was not 7 o'clock, but they were all wide awake and ready for breakfast. I saw them later, seated around their little tables, and no prettier sight could be seen. The loving care and attention bestowed on these little folks is well worth the whole cost of the institution.

Next to the Baby Cottage is the Farmer's Cottage, behind which stands the new barn, and just beyond the Federation Cottage, housing the matron, primary teacher, and sixteen girls. This cottage is one of the best buildings of the lot, and is kept spotlessly clean by the girls. The old barn behind it is not pleasing to the eye.

Beyond is the Frame Cottage, containing eight boys and twelve girls, with a matron. It is an old, ramshackle building, dull and depressing inside, and ought to be replaced with a modern structure. From time to time additional rooms have been added onto the the original cottage, until now it would tax the vocabulary of an architect to describe its appearance.

Then we came to the new Infirmary, built through a bequest from the late Mrs. Sadie Tucker Williamson, of Raleigh, whose beneficence was supplemented by an additional gift from her husband, Mr. W. H. Williamson. It is not quite ready for occupancy, but within a month is expected to be opened. It is a modern, sanitary and well-arranged building, a credit to the institution and to the memory of the donors. Here children, on their first admittance to the Orphanage, will be detained until the state of their health has been determined. In case of an epidemic of disease breaking out, this hospital will be a valuable aid in saving life. In this connection it may be said that Dr. William Myers Hunter is the physician-in-charge, and the other city physicians assist when requested. The generosity of the service of these doctors deserves the widest recognition.

All these buildings are ranged in a rough semicircle, or horse-shoe, around the campus. The road running around them ought to be macadamized, and its borders could be beautified with flowers and shrubs at little extra cost.

There are 107 orphans at present in the institution, and all seem to be in fine, healthy condition. Seventy of these come from the Diocese of North Carolina, eighteen from the Diocese of East Carolina, seventeen from the Diocese of Western North Carolina, and two from Virginia. The remarkable salubrity of the institution is seen in the fact that there have only been five deaths in the last twenty-eight years!

The staff consists of the superintendent, office secretary, homekeeper, four matrons, three teachers, recreational director, farmer — twelve in all.

I visited the schoolrooms while the children were in session last Monday morning, and testify to the attention and brightness of the scholars. The schoolroom equipments, however, might be greatly improved. Monthly reports, showing the progress of each child in his various studies and his physical health, are regularly sent to the nearest relative or guardian.

Special mention should be made of the recreational director. Miss Ellen B. Lay is filling this position with splendid results. She has taught the children how to play and how to laugh. She has brightened these little hearts wonderfully, and in addition fills the positions of music teacher, social worker, field secretary, and Girl Scout leader. She is giving herself to the children with the abandonment of love. Under her direction, fourteen of the children gave last month "Alice in Wonderland," in three acts, at the Chamber of Commerce Auditorium, and the presentation was a revelation of the undreamed possibilities of their development.

I spoke four times in the chapel, and have rarely, if ever, received the compliment of such undivided attention and interest.

Superintendent Wheeler's objective is always to avoid institutionalizing the children, and to get as nearly as possible a normal home life for his little ones. He is being aided in this by all the progressive bodies in the city. For example, this week Keith's have invited the children to attend a matinee, and the Elks have volunteered to convey them in their cars to the theater and back home again.

The per capita cost for feeding, clothing, etc., each child, is approximately $22.50 per month, which, we believe, will compare favorably with any other institution. I ate with the children at old Thompson Hall three meals, and the food was wholesome and abundant.

I might say more, but the limits of this paper prevent. I have tried to give an unvarnished account of what I saw.

Will you not invest in this glorious work?

1. The first and most pressing need is the modern laundry.

2. The next is the two new cottages to take the place of the old Thompson Hall.

3. Then the old Frame Cottage should be replaced with a new brick building.

4. The road around the campus should be macadamized.

5. A hall for indoor recreations, concerts, reading-rooms, etc., would be a great blessing.

6. A monthly offering should be given in every Sunday school in the three dioceses, the children with parents taking care of the children without.

7. A Thompson Orphanage Day should be observed in every parish.

8. **You** should give of your abundance, and of your interest and prayers.

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### RECENT CHURCH NEWS OF GENERAL INTEREST

On Memorial Day at our procathedral Church of the Holy Trinity in Paris there was unveiled and dedicated a "Battle Cloister," a memorial to the officers and men from the United States who fought in the war. Our ambassador unveiled the cloister. Marshal Foch, Premier Poincare, and many other high dignitaries were

(Continued on page 16)

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### RECENT CHURCH NEWS OF GENERAL INTEREST

(Continued from page 14)

present.

In London, on the same day, the third annual commemoration service for our soldiers was held at Saint Margaret's Chapel, Westminster, attended by many members of the American colony.

The Rev. R. E. L. Strider, Saint Matthew's Church, Wheeling, W. Va., on May 31, was elected Bishop Coadjutor of West Virginia.

The Rev. James E. Freeman, D.D., Church of the Epiphany, Washington, D. C., was elected Bishop of Washington on June 1.

At the high-school graduation exercises at Stuart, Patrick County, Diocese of Southwestern Virginia, the Rev. W. E. Roach preached what is said to be the first sermon by a clergyman of the Church heard in the county in thirty years. We have not at present even a mission in the county.

New York diocesan Young People's Service League has just been formed by 120 young men and women from thirty-eight parishes.

In Alabama, also, and in Washington, D. C., diocesan organization of the young people has recently been effected.

All Saints Church, Omaha, at a Sunday service, awarded "distinguished service crosses" to six members of the congregation whose service the parish as warden, vestryman, treasurer, organist, teacher, or chorister covered periods from twenty to nearly forty years.

June 6 was the centennial of the founding of Virginia Theological Seminary.

The Rev. Yasutaro Naide, Christ Church, Osaka, has been elected by the Synod of the Church in Japan to become bishop of the new diocese of the city of Osaka. This is the second Japanese bishop elected; the first, Dr. Motoda, having been elected last month to the new diocese of the city of Tokyo.

Hobart College, Geneva, N. Y., completed its one hundred and first year on June 11.

Trinity College, Hartford, Conn., celebrated the one hundredth anniversary of its founding on June 11, and completed its million-dollar endowment.

In the chapel of the St. Louis City Hospital the Rev. Carroll M. Davis recently dedicated a fine organ given to the City Mission by the Woman's Auxiliary of Missouri in memory of Mary W. Triplett, who was for thirty-five years the auxiliary organizer and secretary.

Among many interesting commencement days of our theological seminaries is that of Saint John's College, Greeley, Colorado. Saint Dunstan's Hall, a new three-story building on the campus, is well under way and is to be completed in time for the opening of the fall term.

"The Drostes," our well-known missionaries in Porto Rico, began their furlough by coming north and being shipwrecked off New Foundland, but have now proceeded to their home in Holland for the year.

From June 25 to July 6 the Social Service Department of the National Council conducted a conference on rural life at the University of Wisconsin Summer School of Religion.

Many parishes throughout the country are busy with young people's camps, fresh-air outings for mothers and children, vacation schools, and other summertime endeavors. Six of the Church's twenty-eight summer schools and conferences are over.

A radio outfit is being set up for the Rev. J. W. Chapman at Anvik, Alaska, which is otherwise two days from any means of communication. This is probably the first radio installation for any of our missionaries.

Church services have been instituted at Herrin, Ill., the scene of the coal-strike rioting in 1922. There are several large places in the Illinois coal fields where the Church is represented only by a weak mission or by none at all. The field is understaffed. The Rev. C. B. Cromwell, who is attempting to care for Herrin, has four other missions and general oversight of the county.

Arkansas, Idaho, upper South Carolina, and Kansas have new diocesan papers.

Many parishes have been commemorating the signing of Magna Charta, which in 1215, among other things, promised to defend the liberty of the English Church.

### SERBIANS HOLD SERVICES IN OUR CATHEDRALS

In the Cathedral of Saint John the Divine, New York, by appointment of Bishop Manning, a service was held, June 15, by the Rt. Rev. Archimandrite Mardary, Administrator of the Serbian Orthodox Church in America, celebrating Kossovo Day, the Serb national festival. Bishop Manning and some of our clergy were present, as well as the Jogoslav consul general of New York, Professor Pupin of Columbia University, and a number of Serbian orthodox.

A similar service was held by Archimandrite Mardary on the following Tuesday in our Cathedral of Saints Peter and Paul in Washington, D. C., at which the Serbian ambassador and his staff were present.

Kossovo Day is the national festival of the Serbs, which they have celebrated annually for the last 534 years. On June 15 (June 28, old style) the Serbian Emperor lost his army, his empire, and his life. The Turks had come from Asia Minor with the intention of conquering all Christian Europe. The Sultan asked the Emperor of the Serbs to let him pass, promising freedom. Emperor Lazar refused, preparing to join in the battle of Kossovo field. Thus the national soul was saved and Serbia fulfilled her duty, much as Belgium lost everything, but fulfilled hers in the late war. Therefore, year after year, the Serbs, instead of mourning, celebrate with joy the day in which Serbia fell a martyr.

Archimandrite Mardary came here in January of this year to recognize the Serbian Orthodox Church. He was elected by the Synod of Bishops of the Orthodox Church in Serbia, and was authorized by them to administer the Serb Eastern Orthodox Diocese in the United States and Canada. He makes his residence in Chicago and plans to spend half a year in New York. He also will travel all over the country, visiting his parishes and Serbian colonies. He has already appeared in many of our churches, preaching on unity and the common Christian cause of friendship.—The Witness.

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The Church Army in England possesses a great variety of agencies, probably the best known being its evangelistic tours. Last summer the army conducted a series of Crusade Marches. Commencing about the second week in June and continuing until the end of July these pilgrims visited 375 parishes and gave their witness at nearly 1,200 outdoor gatherings and at 560 indoor services. It is estimated that 30,000 visits were paid to homes en route.—Ministers Monthly.

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If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.—I Peter 2:20.


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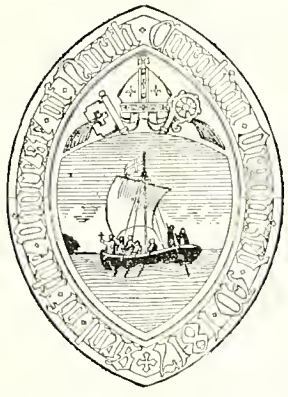
# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., SEPTEMBER, 1923 No. 6

*Published in the Interest of the Diocese of North Carolina*

19 SEP 1923
CAMILLA, GEORGIA



"The strains and counter-strains between the nations do not become less. There is far more mutual animosity now than before the war. Only exhaustion holds the nations back from attempts to crush each other. The one hope is that the exhaustion may last long enough to let common sense and Christian spirit, which are always close akin, gain greater influence."—Bishop Temple of Manchester.

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| Reserve | 389,357.88 |
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THE HEADMASTERS.

# The Carolina Churchman

Organ of the Diocese of North Carolina and the Thompson Orphanage

## WINGS

*Poem by Mrs. Lilla Vass Shepherd*

Free—with the yoke of sympathy
My part,
The burden of ideal
On my heart,
Free—with an exile's portion
Of unrest,
Until "Thy will be done" fulfills
Life's quest!

Free! For "Thou shalt not" intercepts
No goal;
"Do this" bounds not the fervor
Of a soul:
Duty counts only the furrows
To be trod;
Love, like a homing-bird, soars straight
To God!

### FIFTY YEARS IN THE SACRED MINISTRY

#### Ordination of Rev. E. N. Joyner Celebrated at Morganton September 12th

Rev. Edmund N. Joyner was ordained for the sacred ministry of the Episcopal Church at Grace Church, Morganton, Sept. 12, 1873, fifty years from last Wednesday. The Rt. Rev. Thomas Atkinson, then Bishop of all North Carolina, ordained him. Mr. Joyner was then living and teaching school at "Hickory Tavern." He has had various charges in this State and South Carolina, in the latter State for years being archdeacon for work among the colored people, and for twelve years chaplain of the Labor Day Association of the Nation. After returning to this State in 1905 he was general missionary of the district, and is now the chaplain general of the North Carolina division of the U. C. V.

On the 12th of this month, at the church in Morganton, where he was ordained, there was held a simple celebration of the event, and his old friend, Bishop J. B. Cheshire, was the preacher on the occasion. Mr. Joyner wished very much that more of his former beloved members and friends of Lenoir and Hickory could have been present on the date named.

Mr. Joyner was in Lenoir Monday on his way to Winston-Salem, where he attended the reunion of the Confederate Veterans, of which he is chaplain general, and he brought his usual supply of good cheer along with him.

Mr. Joyner was rector of St. James' Episcopal Church, this city, for a number of years. He numbers his warm friends here by the scores. His congeniality is proverbial and contagious—in the happiest vein. He is a consecrated servant of the Lord. His fifty years' service in the ministry has been productive of great good, and the influence of it is far and wide.

Immediately after the services luncheon was served for many guests at The Caldwell.—Lenoir Weekly.

### REV. H. O. NASH WILL ENTER MISSION FIELD

Rev. Harry O. Nash, for the past five years rector of St. Andrew's Episcopal Church, has resigned to accept a call to a mission field in Mexico, and will leave Greensboro about the middle of September for New York, where he sails September 20 for Vera Cruz, Mexico.

He goes to take up work at Pachuca, Mexico, in the heart of the silver mining district about 60 miles north of Mexico City. Pachuca is a city of about 80,000 inhabitants, about 500 of whom are Americans and English connected with the silver mines, which are said to be among the most productive in the world.

Mr. Nash goes to Mexico primarily to work among the 500 Americans and Englishmen at Pachuca, who are at this time without a spiritual adviser, but says that as soon as he has become sufficiently familiar with the language of the country he plans to extend his activities to preaching the Gospel to the natives.

Mr. Nash submitted his resignation at a special meeting of the vestry of St. Andrew's Wednesday, but the vestry refused to accept the resignation and instead granted him a three months leave of absence with the understanding that the charge will be kept open for him should he wish to return after that time.

Pachuca is situated at an altitude of 9,000 feet or more and this may

(Continued on page 4)

### CAMP FINNEY

#### The Program

By Rt. Rev. Edwin A. Penick, D.D., Chaplain

"What does the New Testament teach about the worth of the individual?" The Camp Finney boy, age 15, read the examination question anxiously, and lifting his eyes gazed long at the hazy mountain ranges of the Blue Ridge, as if he hoped to see a cloudy finger write an answer in the mists. Then he moistened the point of his pencil and wrote: "One saved soul is worth 10,000 Christians."

A few hours later, the Chaplain was grading the papers. It was now his turn to gaze at the mountains and to ponder this remarkable answer. What was in the boy's mind when he made such a startling comparison? Did the average "Christian" signify worthlessness to this lad? Was this a conscious arraignment of lip-serving religionists? Could this unsophisticated little chap discern between the genuine and the professed disciples of Christ? Youth is penetrating but not sarcastic, nor given to innuendo. "One saved soul is worth 10,000 Christians." There is no hidden reference here. It is merely a boy's hurried and original way of expressing the heart of the matter. He had grasped the fact that according to the New Testament standards, the individual soul is of inestimable value. The lad caught the essence of the thought and, for the time being, this was enough.

The thirty-two boys at Camp Finney caught the essential thought that ran through the twelve days' retreat in the mountains at Little Switzerland, N. C. The obligation of service, the joy of it, as devoted laymen in the Church, and in the Christian ministry, if one felt called thereto by the Holy Spirit, was

(Continued on page 4)

### CAMP FINNEY

(Continued from page 3)

stressed by all the conference leaders.

Three splendid talks on "Social Service" were given by the Rev. Robert E. Gribbin, rector of Saint Paul's Church, Winston-Salem. Mr. Gribbin is an experienced conference leader, and drew from the boys eager questions and answers. Tactfully diverting irrelevant discussions, he led them on, point by point, to an appreciation of how the individual realizes himself in society through the spirit of service. It was a fine demonstration of the effectiveness and spontaneity of the conference method in teaching groups of young people.

Mr. Benjamin F. Finney, Vice-Chancellor of the University of the South, for whom the camp was named, on account of his long service as Brotherhood field secretary, attended the camp for a few days, and led the conferences on "Missions." Illustrating his talks profusely with thrilling stories of the Church's pioneers, Mr. Finney brought home to the boys the romance and manliness of life in the mission field. The daring exploits of Bishop Rowe and the venturesome experiences of Bishop Tuttle in the "wild-west" days made an effective appeal to the boys' natural love of the heroic. As Mr. Finney was leaving camp, he was awarded a gold chevron for "distinguished service," and, what probably meant more to him, heard fifteen vociferously appreciative "rahs for Uncle Ben."

The Chaplain was given a half-hour on each day's program, at which time a miscellaneous series of topics was considered. As soon as the boys had become accustomed to the freedom and informality of the discussions, they displayed a surprisingly intelligent interest in the Bible, the Prayer Book, the Sacraments, Prayer, and Life's Vocation. The Chaplain's estimate of his own teaching ability declined somewhat when he read, with dismay, in one examination paper, that "those who don't use the Prayer Book worship idols." He comforted himself with the hope that he had established in at least one mind a fair appreciation of the Prayer Book.

Two earnest and helpful talks were given during the second week of the camp by the Rev. W. S. Poynor, rector of Saint John's Church, Florence, S. C., whose success with young people entitled him to speak on "Religious Education." He sketched the different spheres of life in which youth received its training, and led up to the obligation of leadership by consecrated laymen and clergymen. Always responsive to sincerity, the boys were impressed by Mr. Poynor's appeal.

Several lectures on "Scouting" were delivered by Mr. H. Banks Newman, Boy Scout Executive of Winston-Salem. He outlined the history of scouting, explained the oath, and showed how this organization may be included helpfully in a parish program.

Much of the success of the camp was due to the director, Mr. C. Lawson Willard, Jr., and his assistant, Mr. J. B. Eppes, of the Naval Academy faculty. Both brought to Camp Finney several years' experience in previous Brotherhood camps. It was "Jess Willard's" business to keep things moving. And he did. From the first note of reveille at 6:30 a. m. till the last echoing strain of taps, every one was kept busily occupied. Early out of bed, the boys stretched their limbs in five minutes of "up-setting" exercises. Dressing hurriedly, they stood at attention while the flag was drawn fluttteringly to the top of the home-made chestnut staff, and the bugler played "to the colors." The Chaplain then conducted morning watch. He read a passage from the Bible, commented on it briefly, and led the boys in saying the Lord's Prayer, the Brotherhood Prayer, and the Camp Prayer that had been composed by the boys themselves.

Breakfast followed, and, like the other meals, were welcome events in the day, eagerly anticipated by voracious appetites, and made memorable by the culinary arts of Black Bill, the cook. This important personage was a Pullman chef, of generous dimensions, whose skill was so consummate that even his "hash" was deservedly called "stew."

After Mr. Willard had announced the program for the day, and the inspection of quarters was finished, the bugle sounded for the first study period. The conference room was a shady clearing in the heart of the woods, where cool, clean pine needles covered the ground, and rustic seats served for benches.

The afternoons were devoted to athletics, inter-chapter and inter-assembly games of volley-ball, baseball, track events, swimming contests, a treasure hunt, hikes to celebrated points of mountain scenery. Notable among the latter was a walk to Crab Tree Falls, four "mountain miles" distant, and, according to the boys, on the steep climb back, "ten miles Fahrenheit." A native mountaineer is responsible for the information that these North Carolina falls are higher than Niagara, leaping precipitously over three sheer rocky terraces. It is not known how familiar the mountaineer was with Niagara, but his comparison was allowed to pass unchallenged.

The evenings around the campfire were given over to stories of adventure, with a popular tendency towards ghostly narrative, the performance of marvelously original stunts, the singing and re-singing of songs, ancient and modern, concerts by the "jazz orchestra," with strange improvised instruments, all wondrously out of time; the reading of the daily publication, "Mountain Zephyrs," with its "athletic page" and "society news," and the awarding of merit badges for the day. Brief devotions, with intervals for silent prayer, closed the evening program around the dying embers of the fire.

Mr. Eppes played the double role of business manager and camp disciplinarian. He bargained with mountaineers for chickens and native lamb, and stripped the valleys of gallons of blackberries. His skill as a provider excited daily admiration, while the boys gained in weight.

The discipline of the camp was splendidly maintained by a system of giving merits. Punishment consisted in failure to receive a reward. Points of credit were given to individual boys and to chapters for service cheerfully rendered, reverence, punctuality and attendance. In the hands of a just and sympathetic man, like Mr. Eppes, such a positive method maintained a fine spirit of co-operation and considerateness.

Camp Finney, the first Brotherhood camp to be held in the Fourth Province, was a phenomenal success. The thirty-two boys enrolled represented twenty-four parishes and five dioceses. It is expected that next year the camp will be conducted on a larger scale, as the Church is becoming more appreciative of this method for training leaders among boys.

[Note.—In our next issue will appear another article on Camp Finney, by Mr. G. S. Lindgren, chairman of the Camp Executive Committee.—The Editor.]

### REV. H. O. NASH WILL ENTER MISSION FIELD

(Continued from page 3)

make it impossible for one not accustomed to that peculiar climatic condition to remain, and for that reason the vestry of St. Andrew's is keeping the place open in the event that it develops that Mr. Nash or some member of his family finds the country unsuitable to such an extent as to render it impossible for him to live there. During the three months the church will be supplied, probably by action of the Bishop.

Mr. Nash, before coming to Greensboro, was for some time camp chaplain at Camp Greene, Charlotte. Prior to that time he was for five years pastor of a church at Southern Pines, going to that place from the State of Washington where he did mission work for some time.

He is a native of England and during early manhood served as a lieutenant in the British navy for seven years, a major portion of the time being spent away from England. After quitting the naval service he migrated to Canada and there entered the Episcopal ministry.

During the five years he has been in Greensboro Mr. Nash has endeared himself to members of his congregation and has won a host of friends in other denominations of the city. He is an ardent worker for his Church and his going into the mission field shows his spirit for greater service.—Daily News.

### ROCKINGHAM CHURCH PICNIC

Rockingham, Aug. 16. — The Church of the Messiah Sunday School held their annual picnic on August 15th at the beautiful country clubhouse and pond of Mr. and Mrs. H. C. Wall, five miles south of the city. The participants left town in cars at 4 o'clock, and in short order the pond was teeming with swimmers. At 6:30 a bounteous feast of picnic eats was spread on long tables, and after Rev. Howard Hartzell invoked divine blessing the 85 happy men, women and children "fell to," and then cream in cones climaxed the repast.

The Sunday school is in a thriving condition, the attendance for the six months ending July 1st averaging 90 per cent of the enrollment. I. S. London is superintendent, with Miss Mattie Sinclair as secretary. The offerings the first Sunday in each month goes to Thompson Orphanage.

The Christian Nurture series is used, and the promotions were read out the last Sunday in June. The new series starts September 1st. Displayed on the wall at the front of the church, where all may see, is a large chart on which is placed the names of those who have been neither tardy nor absent the preceding month, and a red star is placed after such names.

Effective September 1st Rev. Mr. Hartzell will devote his entire time to this church, which was created a Parish last May. It is the purpose of the Rector and Superintendent to create a Bible class that will be second to none in the city.

During the months of July and August the Methodist, Presbyterian, and Episcopal congregations worship together at the Sunday night services. They rotate among the three churches, with the Episcopal rector delivering the sermon at the Methodist church, the Methodist pastor at the Presbyterian church the next Sunday night, and the Presbyterian pastor at the Episcopal church the following Sunday night—and repeat. It creates a splendid spirit of fellowship among the three congregations, and incidentally insures a full congregation at one church during the hot months instead of a handful at all three churches.

A union service was held at the Church of the Messiah the afternoon of August 10th during the hour that President Harding was being buried at Marion. The church was filled, the stores all closed and the fire bell summoned the people to the church with 48 strokes—the salute to the union. Mr. Hartzell had addresses by two prominent laymen—a Methodist and a Baptist—and prayer by the Methodist and Presbyterian ministers. It was a very inspiring service.

The local congregation is very ambitious, and intends getting results under the energetic rectorship of its whole-time minister.

GRACE S. LONDON.

### SOCIAL SERVICE, OCTOBER 14

**20th SUNDAY AFTER TRINITY**

**Corporate Communion—Sermon on Responsibility to Community**

That Sunday, October 14, be observed throughout the Church as a day for emphasizing Christian Social Service is the suggestion of the national conference of Church social workers, held at Washington last spring.

It is hoped that in every parish there will be a corporate Communion for all social workers who are Church members, whether trained or volunteer, whether in Church work or with secular agencies.

Prayers are requested for social problems and for all social workers who are ministering to human needs, in our own communities and throughout the world.

It is hoped that the sermon will stress the Christian's responsibility to his community, and that the Church's work in social service, parochial, diocesan, and general, will be presented.

This falls in with the general plan of an educational campaign in the autumn leading up to the every member canvass.

**Appropriate Prayers**

Almighty God, Our Heavenly Father, who hast taught us by Thy dear Son to love Thee and to love our neighbors as ourselves,

Send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow-men.

Grant them a clear vision to perceive whatever is amiss in our social order, and give them right judgment and courage to help those who are weak and suffering or oppressed. Fill their hearts with love for the friendless and the fallen; and sustain them in all their work—striving with the consciousness of Thy presence and approval — until at last by Thy mighty power, over this troubled world, the dawn breaks and the shadows flee away.

Through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, world without end, Amen.

O Lord, who though Thou wast rich, yet for our sakes didst become poor, and hast promised in Thy Gospel that whatsoever is done unto the least of Thy brethren, Thou wilt receive as unto Thee; give us grace, we humbly beseech Thee, to be ever willing and ready to minister, as Thou enablest us, to the necessities of our fellow-men, and to extend the blessings of Thy Kingdom over all the world, to Thy praise and glory, who art God over all, blessed forever. Amen.

### GOOD MANAGERS

The National Council of the Protestant Episcopal Church, through its vice president and treasurer, Mr. Louis B. Franklin, issues a call for four thousand volunteers "to assist as business managers in installing business methods in parishes of the country."

What Mr. Franklin says to Episcopal churches, the Home Missions Council would repeat to every church in the country. The clergyman of every parish, large or small, needs a business man to act as his agent in the organization and administration of the affairs of the parish. "Business needs more Christianity and Christianity needs more business. There is less excuse for doing God's work in a slip-shod way than there is for doing our work in that manner."—Home Missions Bulletin.

### TWO OF OUR CLERGY APPEAR ON THE PROGRAM OF THE ANNUAL MEETING OF NORTH CAROLINA ORPHAN ASSOCIATION

**Methodist Orphanage, Raleigh, N. C., Wednesday, September 19, 1923**

10:00 a. m.—Meeting called to order by President J. J. Phoenix. Invocation, Rev. M. L. Kestler, Thomasville, N. C.; Address of Welcome, Rev. A. S. Barnes, Superintendent Methodist Orphanage, Raleigh, N. C.; Response, President John J. Phoenix, Superintendent Children's Home Society of North Carolina.

10:30 a. m.—Annual Report of the President; Annual Report of M. L. Shipman, Secretary and Treasurer; Appointment of Standing Committees by the President.

11:15 a. m. — Address, "Our Orphanage Population," Miss Mary G. Shotwell; Bureau of Child Welfare, State Board of Charities, Raleigh, N. C.; Address, "The Teen-Age Boy," Rev. G. Floyd Rodgers, Charlotte, N. C.

12:30 p. m.—Recess for luncheon.

2 p. m.—Address, "Supervised Play for the Dependent Child," Rev. William H. Wheeler, Superintendent Orphanage, Charlotte, N. C.; Address, Rev. M. L. Kestler, General Manager, Thomasville Baptist Orphanage; Address, R. L. Brown, Superintendent Oxford Orphanage; Address, L. B. McBrayer, Superintendent North Carolina Sanatorium for Tuberculosis.

4 p. m.—General Discussion participated in by all Orphanage Workers present; subject, "Our Publicity Campaign and Holiday Drive for 1923"; Reports of Special Committees; Report of Nominating Committee; Miscellaneous Business.

Adjournment.

### SUMMER SUPPLYING

Rev. F. S. Reede, of Fort Pierce, Florida, is supplying Pittsboro and Sanford for the summer.

Rev. N. C. Hughes, D.D., has been supplying at Southern Pines during the summer.

Rev. E. N. Joyner is temporarily in charge of Grace Church, Morganton.

### HOLDS A MISSION AT SAINT JAMES', IREDELL COUNTY

During the last of August, Rev. Thomas L. Trott, assisted by Rev. S. B. Stromp, of Hickory, held a mission at Saint James', Iredell County. It was a kind of home-coming event, an old-fashioned country church affair, where two services and dinner on the grounds were held each day. Great congregations came forth to the services at Saint James', it being one of our most interesting and thriving country parishes. The people came from ten miles around.

Rev. Mr. Trott, who has recently taken charge of this field, along with Trinity Church, Statesville, feels that there is a great future for the Church here. But he is in great need of a car, as the territory cannot be covered satisfactorily without quick and easy transportation. Trinity Church, Statesville, will have a mission during the fall. At this some visiting clergy will probably be invited.

### MEETING AT GRACE CHURCH, WELDON, N. C.

The Auxiliary of Grace Church enjoyed an unusually interesting meeting on August 6th. Our Rector, Rev. C. F. Westman, met with us and conducted the devotional exercises. Our President, Mrs. A. L. Cochran, presided in her own gracious, capable manner.

Mrs. H. B. Harrell, our delegate to Blue Ridge, gave a most enthusiastic and inspiring report, making every one present wish they could have attended this wonderful conference. Mrs. Harrell has arranged to give a six-weeks Sunday-school teachers' course, from which we are expecting splendid results.

We are planning to build a new rectory, through the Building and Loan, and the ladies of the Auxiliary are working hard, under the able leadership of their President and circle leaders, to meet all payments promptly.

We trust the Advent will find us all ready to make this year an epoch in the history of Grace Church.

MRS. S. P. JOHNSTON,
Chairman Publicity Com.

### MRS. T. W. BICKETT VISITS MAYODAN

The Woman's Auxiliary of the Church of the Messiah, Mayodan, was cheered, strengthened, and inspired by a visit from our President, Mrs. T. W. Bickett, of Raleigh. The afternoon of her arrival an informal tea was given at the rectory, so that every one might have an opportunity of meeting Mrs. Bickett socially. After tea at 8 p. m. that night and the following one, Mrs. Bickett gave two addresses at the local theater; one to the mothers of Mayodan, and one to the community in general. Each talk was educational and also inspirational, and we feel better men and women that we have been with her. Mrs. Bickett has "hitched her wagon to a star," and we who ascend the ladder of good thoughts, good words, and good deeds with her, can be sure that our feet are planted on higher ground, because "Whatsoever things are lovely, whatsoever things are true, whatsoever things are of good report," these we have found with Mrs. Bickett.

GRACE HUNTER MAZYCK.
Mayodan, N. C.

### REV. MR. HOLBROOK GOES TO SOUTHERN PINES

Rev. Charles P. Holbrook, of the Diocese of Southern Virginia, has accepted the call to become rector of the Church at Southern Pines, North Carolina. This live and growing mission has applied for admission into the Diocese as a parish and has for the first time assumed the support of a minister. They are to be congratulated upon securing Mr. Holbrook to become their first rector. Up to a year ago it was an unorganized mission and supplied with a priest-in-charge by the assistance of the missionary funds of the Convocation.

### ROXBORO MISSION SOON TO HAVE A CHURCH

The little mission at Roxboro, for which contributions were asked from the congregations of the Convocation, has been worshipping in a hall on the third floor of a business building which is used as a Masonic lodge and was kindly loaned to them by the Masons. Under the fine leadership of the Rev. J. L. Martin, and stimulated by the donations from several of the churches in the Convocation, they are building a nice chapel of native stone and hope soon to begin worship in the new church. It should be an inspiration to the other congregations of the Diocese to see the fine work and unselfish devotion of this little congregation.

### THE BAPTISTS OFFER US HOSPITALITY AT FRANKLINTON

For some time the Archdeacon has been holding services at Franklinton. Arrangements were made to begin these services in the moving picture theater, but the members of the Baptist Church very generously offered their church for one Sunday a month. This splendid offer was accepted and the services have been well attended and are most encouraging. There is a lot in the town belonging to the church and a small amount of money—three or four hundred dollars—deposited in one of the banks as a building fund. The Archdeacon expects to make the building of a church in the growing town the special work of the 1924 Church Building Fund.

The greatest glory we can give to God is to distrust our own strength utterly, and to commit ourselves wholly to His safe-keeping.—Brother Lawrence.

### REJOICE OVER MAJOR JOHN W. GRAHAM'S RECOVERY

On Sunday, July 29th, at the morning service of Saint Matthew's Church, Hillsboro, the following minute, offered by the rector, was, by a rising vote of the congregation, unanimously adopted:

"The rector, vestrymen and congregation of this parish desire to offer their honored and beloved senior warden, Major John W. Graham, an expression of their great and sincere pleasure upon his recovery from his recent and serious illness. They desire also to convey to him their affectionate greetings and congratulations that God, in His good providence, has spared him to complete the eighty-fifth year of his age. These long years of unsullied life and of unstinted service to the community and the Church are a sure token, as they are a signal instance, of the Divine approval and blessing."

### SAINT MARK'S MISSION, MECKLENBURG COUNTY

Sunday, July 15th, was a memorable day in the life of Saint Mark's Mission, Mecklenburg County, the Rev. John Long Jackson, priest-in-charge.

On the Monday previous a preaching mission was begun by the Rev. A. Rufus Morgan, of Chester, S. C., which lasted throughout the week, and the large number of people who attended the services received a great spiritual uplift.

Bishops Cheshire and Penick were present on Sunday morning, and the latter, after delivering a most inspiring sermon, administered the rite of confirmation to a class of six. Fifty-six made their communions at this service, thirty-one of whom were men and boys.

Saint Mark's is located near Long Creek, nine miles out from Charlotte, and owes its existence to the missionary zeal and enterprise of our beloved diocesan while rector of Saint Peter's Church, Charlotte.

The building has recently been treated to a fresh coat of paint, inside and out, the first time since its erection, in 1886, the cost of the same being fully paid by the special offerings of the congregation.

The Rev. Mr. Jackson has been in charge of the work since assuming the rectorship of Saint Martin's Parish, Charlotte, and under his wise and efficient leadership steady progress has been made from year to year, until it has become one of the strongest rural missions in the Charlotte Convocation.

W. H. H.

### WHERE ELSE EXCEPT IN A MALE INSTITUTION?

Saint Matthew's, Hillsboro, is one of the few churches where at the morning service the men often, and in fact usually, considerably outnumber the women.

Why should we sing and rejoice?—Isaiah 49:13.

## CHURCH EVENTS OF GENERAL INTEREST

The Rev. F. W. Sterrett, rector of Saint Stephen's Church, Wilkes-Barre, Pa., has been elected Bishop Coadjutor of the Diocese of Bethlehem.

A Rural Church Conference, with eighteen clergy attending from practically all parts of the country, under the auspices of the National Social Service Department, has had a profitable session at Madison, Wis., meeting in connection with the State University's Summer School for Rural Pastors.

Seven training camps for Church boys, in six provinces, were conducted this summer by the Brotherhood of Saint Andrew.

Eastern Oregon has had a conference of leaders, at which reports were made of marked progress during the past seven months. Two churches have been completed and several clergymen have taken up work in the district.

Franklin Roosevelt heads the national committee recently organized to promote and complete the building of the Cathedral of Saint John the Divine in New York.

Sixty-five high-school boys and girls from fifty-nine parishes and missions have had conferences in Colorado, at the Dean Hart Memorial House at Evergreen—the boys from a Saturday to Wednesday, and the girls from Thursday to Monday, so that each group had a Sunday.

Miss Jane Addams of Hull House has been spending a short time as a surgical patient in Saint Luke's Hospital, Tokyo.

With special services in the procathedral and observances in every parish and mission, the whole Diocese of Oregon celebrated the ninetieth anniversary of the preaching of John Keble's sermon in July, 1833, which is considered as the beginning of the Oxford Movement.

The Diocese of Long Island now has a field secretary for social service in the person of the Rev. Louis Jabine, of Saint Clement's Church, Brooklyn.

Saint Mary's Church, Augusta, Ga., a negro mission, has held a memorial service for its senior warden, the late James Blair. He was for twenty-five years a porter in the Georgia Railroad Bank. In his memory the bank is presenting a pair of seven-branch candlesticks to the mission.

The Actors' Church Alliance (see Church at Work, Whitsuntide number, 1923) has had a reorganization meeting at the Church of the Transfiguration, New York, which is hereafter to be the headquarters of the Alliance. Plans are made for active extension work in the fall.

Christ Church, Rye, New York, has been celebrating the two hundredth anniversary of the ordination of James Wetmore, one of four New Englanders who, desiring to be ordained to the ministry of the Church, took the necessary voyage to England for that purpose, and on returning in 1723 became men of marked influence in the religious and educational development of colonial New York and Connecticut. Bishop Lines has a most interesting article about them in The East and the West, for July.

Among the flourishing summer schools and conferences thus far held, Wawasee, Ind., reports "the most enthusiastic held anywhere"; at Concord, N. H., about a fourth of the delegates were men; Oklahoma triumphed over one of the worst floods in the State's history and had one of its best meetings; Michigan and western Michigan had over 200; in South Carolina there was held the fourteenth for colored Churchmen, and though smaller because of separation from Upper South Carolina, it was still "the best ever." Southwestern Virginia's was most successful. Bethlehem had ninety-six. Fifty dioceses and twelve foreign countries were represented among the 500 delegates at Wellesley; Racine had over 200; Gambier, including the Clergy Summer School, had over 400. So it goes, the outstanding activity of the summer.

## YANGCHOW'S NEW WELL

You may remember that priority which called for a most necessary new water supply for our mission in Yangchow, and which was given even before the Program and Budget were printed. In regard to it Dr. Ancell writes—and probably he didn't intend the pun: "Our new well is well under way, and by the beginning of next term we hope to have a complete reorganization of our water supply, to our great benefit."

Every school in the Yangchow mission passed all previous records this term for attendance and income, and the Confirmation class is "the largest yet."

## WHERE GREEK MEETS GREEK

Two Greek congregations in Richmond, Va., have been at odds with each other over a political dispute. The rector of Saint Paul's Episcopal Church made a business of calling on as many resident Greeks as possible, and offered the use of his church if it could help in any way. The Greeks asked for the church schoolroom for a meeting of both parties, requested the rector to act as chairman, and more than a hundred and fifty men and women, including the two Greek clergy, met amicably for the first occasion in a long time.

The rector writes (in the Southern Churchman): "The reason why they did not ask our Church to let them use its building in the past is most probably due to their ignorance as to what we think of them and our carelessness in telling them."

Dean MacCormick, of Los Angeles, relates that once while greeting the people at the door of the church after a service, he asked a Swedish young lady if he might have her name and address. "No, t'ank you," she replied, "I bane already got a fellar." —Canadian Churchman.

## THE BISHOP'S APPOINTMENTS 1923

September 30, Sunday, a. m.—Williamsboro.

September 30, Sunday, p. m.—Townesville.

October 5, Friday, p. m.—Spring Hope.

October 7, Sunday, a. m.—Enfield.

October 7, Sunday, p. m.—Battleboro.

October 14, Sunday, a. m.—Duke.

October 14, Sunday, p. m.—Smithfield.

October 21, Sunday, a. m.—Hillsboro.

October 21, Sunday, p. m.—Orange County, Saint Mary's.

October 28, Sunday, p. m.—West Durham.

November 4, Sunday, a. m.—Tarboro, Calvary Church.

November 4, Sunday, p. m.—Speed.

November 25, Sunday, a. m.—Oxford, Saint Stephen's Church.

November 25, Sunday, p. m.—Stovall.

December 2, Sunday, a. m.—Halifax.

December 2, Sunday, p. m.—Scotland Neck.

December 7, Friday, p. m.—Lawrence.

December 9, Sunday, a. m.—Wilson, Saint Timothy's Church.

December 9, Sunday, p. m.—Rocky Mount.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be received for the work of the Diocese. The hours of service should be fixed by the clergy with reference to local conditions. The clergy are requested to hand their lists of candidates for consecration to the Bishop before the service.

JOSEPH BLOUNT CHESHIRE,
Bishop of North Carolina.

Raleigh, N. C., July 20, 1923.

## SAINT MARTIN'S, CHARLOTTE

The Rev. John L. Jackson, of Saint Martin's Church, Charlotte, spent his vacation in Virginia, making the trip in a new and completely equipped Ford touring car, the gift of his congregation.

It was the privilege of the Archdeacon to take Mr. Jackson's service at Saint Martin's on the morning of July 15th, and he was much gratified to note the wonderful progress that is being made along all lines. Certainly there is not a more wide-awake, hustling congregation in the Diocese, and the parish is steadily moving forward to even larger and finer things.

W. H. H.

We have proof that at least four thousand years ago little girls played with dolls. In Egyptian tombs which have not been opened for that length of time, dolls have been found carefully carved and painted and nicely dressed, lying next the mummies of their little mistresses. It is said that the oldest piece of sculpture ever dug out of the earth was a carved doll.—Exchange.

## The Woman's Auxiliary

### A REMINDER OF THE UNITED THANK OFFERING

Rocky Mount, N. C., Sept. 1, 1923.
United Thank Offering Custodians,
Diocese of North Carolina.

My Dear Friends:

This is to remind you that the first Auxiliary meeting in October is to be devoted to the United Thank Offering. Please arrange a special service, with fitting program, for this occasion. The contents of the blue mite boxes are to be sent to me after this meeting. Upon request, I will gladly send you a supply of these boxes and ask that you place one in the hand of every woman and girl in your Parish.

What is the purpose of the United Thank Offering? What are we asked to do? It is a woman's work for women, supplying the needs of our own women, who are in the Mission Field.

In this day of multiple organizations, it is a comfort to feel that there is one phase of the Church work which is conducted by each individual, with responsibility to no one but God, Himself. The stimulus comes not from public meetings, but from daily contact with the Master. We measure up, or we do not measure up to our responsibility. We carry on this daily work alone.

Bishop Tuttle told us that the United Thank Offering was an outward and visible sign of an inward and spiritual grace. The little blue box represents the material side of this holy work.

Dear fellow-workers, let us dedicate ourselves afresh to the work of the United Thank Offering. We are thankful for our daily blessings—beautiful sunshine, showers, health, friends, food, raiment, escape from accidents, relief from pain. Do our little blue boxes daily receive our expression of this thankfulness? A thank offering when we are thankful—does this not mean every day?

There is an honor roll for the parishes which double their offerings each year, but the ideal honor roll is the one in which every woman and girl understands the purpose of the United Thank Offering, and has a share in it.

The last report from the National Council is here given:

Workers supported by the United Thank Offering as of July 1, 1923—
Number of workers at home____ 69
Number of workers abroad_____109
Number of workers retired or disabled _____ 20
Number of workers in training__ 8

I ask your hearty co-operation in this work, and pray God's blessing on your efforts.

ALICE WINSTON SPRUILL.
United Thank Offering Custodian,
Diocese of North Carolina.

### IN MEMORIAM
**Martha Elizabeth Hughes**

On September 5th, after many weary weeks of patient suffering, Martha Elizabeth Hughes, the beloved wife of the Rev. Nicholas Collin Hughes, entered into the nearer presence of her Lord.

Mrs. Hughes had been ill since January. Her tender ministry to her sick husband and daughter so depleted her own strength that her power of resistance was not sufficient to withstand the serious illness which befell her. Throughout her long and tedious illness her faith never failed her; and she was calm, courageous and unafraid to the end.

A faithful and devoted wife and mother, she was a benediction to her sweet and happy home. Nor was her radiant influence confined to her own home, but reached out to a large circle of loving and admiring friends. Especially did her mother-heart go out in love and kindness to little children, who always found in her a loving, sympathetic friend. Her friends, however, were not confined to children. Children and flowers were her passion. But her warm heart, her little tender ministries of love, made abiding friends of all with whom she came into contact. She had a rare faculty of making friends, and she held them with bands of steel. Those who knew her best always loved her most.

The daughter of a clergyman, the late Rev. Israel Harding, the wife of a clergyman, she was a faithful and loyal member of the Church; she had loved and served it from her early childhood. No one appreciated the public services of the Church more than she did. Those words of our hymn might well be applied to her:

"I love Thy Kingdom, Lord,
The house of Thine abode,
The Church our blessed Redeemer saved
With His most precious blood.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

It was the writer's privilege to know Mrs. Hughes when he was a mere boy attending school at Trinity School, Chocowinity, N. C.—a school that gave many boys to the Sacred Ministry of the Church. To him and to many other Trinity School boys she was a kind and motherly friend. For ten years or more he has been her rector, and this closer contact has only increased his affection and esteem for her.

It was a privilege to minister to her in the closing days of her noble, unselfish and beautiful life. But the sight of her tired and tortured body made one almost crave release for her sweet and gentle spirit. Our feeling was that of the poet, as we stood by her bedside:

"Long and hard has been the journey,
But thy willing feet have trod
Patiently the path of duty,
Leading ever on to God.

"Through life's morning and its noontide
Thou didst follow Him alway,
Serving gladly, loving wholly,
Trusting Him from day to day.

"Now life's evening sun is moving
Slowly downward to the west,
Oh, look up! thy Father knoweth
Thou art tired, and needeth rest."

And now, at last, she has entered into that rest—"the rest that remaineth to the people of God."

MILTON A. BARBER.

### IN MEMORIAM
**Louisa Catherine Smith**

Entered into rest on August 9th, 1923, at the home of her daughter, Mrs. Charles D. Taylor, Valle Crucis, N. C., Mrs. Louisa Catherine Smith, wife of the late Benjamin Gordon Smith, of Scotland Neck, N. C., in the 81st year of her age.

Mrs. Smith was born at Spring Hill, near the present town of Scotland Neck, June 4th, 1843, and was the daughter of Whitmel John, and Lavinia (Barnes) Hill. She was educated at Vine Hill Academy, Scotland Neck; St. Mary's School, Raleigh, and St. Mary's School, Burlington, New Jersey.

On the 5th of January, 1893, she was married to Captain Benjamin G. Smith, of Company G, Third North Carolina Cavalry, it being the first marriage in the new brick church which was consecrated in 1855.

At the close of the war Mr. and Mrs. Smith took up their abode near the old Smith home, and in 1878 they moved to Arkansas, where they remained about ten years, and then returned to Scotland Neck, bringing all of their ten children, except the oldest, who married a cousin in the West and remained there.

For a while Mrs. Smith kept the boarding house for Vine Hill Academy, and then, after her husband's death, she moved to Brooklyn, N. Y., where she kept house for several years, and after that lived with her different children in that city, Valle Crucis, and Atlanta.

Wherever she went her kind, cheerful disposition made her friends. She was true to her church, loyal to her friends, and devoted to her children. Of her children, the three oldest have passed away — Benjamin Gordon, Susan Evans, and Lavinia Barnes.

She spent the last winter of her life with her next oldest son, William Ruffin, in Atlanta, who, with two other sons, Walter Johnston, and Gilbert Elliott, and daughter, Nannie

(Continued on page 10)

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.

Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. I. Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

Subscribers changing their addresses, or failing to receive their papers, should promptly notify us, giving, when necessary, both the old and new addresses. Subscribers wishing to discontinue their subscriptions should so notify, as an absence of such notification is considered a continuance of the subscription.

Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.

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Entered as second-matter class at the postoffice at Raleigh, N. C.


## CONGREGATIONAL WORSHIP

In our Church it is distinctly and deliberately planned that the worship shall be congregational. That is to say, that whereas there are portions where the priest reads or prays along with an "Amen" after the prayers to show that the congregation desires to vouchsafe its approval and acquiescence in what has been said, there is a great part of the service where the congregation participates. In the General Confession, the Lord's Prayer, the responses following, the Chants, the Psalter, the Creed, the responses following, the General Thanksgiving, the Hymns, and more especially the Litany and other forms of services, the congregation takes as active a part as the priest.

The value of this participation emphasizes the collective worship of so many individuals. Furthermore, from the standpoint of psychology, it makes the individual worshipper keep his mind upon what is going on, if he really desires to come to worship, and not merely to listen to the minister. It removes the emphasis from the minister as a professional person who is expected to read the service and make it as attractive and helpful as possible to the individual worshipper, who is supposed to go to church with a feeling of hunger for his soul to be fed, his weakness to be strengthened, and his conscience to be quickened. He there reads and says things which are bound to disturb the mind and heart of any hypocrite. And he alone is responsible.

If these things be true, then there are a few things which every worshipper must always remember in order that worship may mean the most to him:

(1) The service ought to be followed in the Prayer Book. You might know the service practically by heart, and thus might feel that there is really no need to keep the book open before you. And yet, experience has proved that by keeping the book open before you, one is enabled better to keep one's mind constantly upon what is being said, and not wandering afield, either by glancing over the immediate surroundings or else by thinking of the affairs at home or at the office. Some people, we know, go from church much more versed in the latest styles therein displayed than they do of what has been said or sung. And yet we are supposed to go to church to worship!

Furthermore, as we keep our eyes upon the prayers that are being read, or the Psalter that is being said, we are forever seeing new evidences of the beauty and the majesty of certain phraseologies which have stood the test of the ages because they were conceived by those who through experience have been lifted up into a higher sphere of thinking, feeling and acting. Just so may we be gradually brought into that higher sphere. Many of us often think and feel that which we are unable to give expression to. It is in our service that we so often get a grasp upon what we have really been feeling and thinking, and some one long gone before has gloriously expressed those things in Common Worship.

So, through Congregational Worship we are educated together in those common bonds of allegiance, expressions of devotion and yearnings for a higher order of life, individually and collectively.

(2) "That all things may be done decently and in order." It is the duty of every worshipper to realize that he is one of many, and hence should conform to that which will be best for all. This means that whatever is to be said or sung by the congregation should be started in unison and continued in unison. We have made great progress along these lines already. And yet, despite regular requests and suggestions, there are a very few who still fail to begin, continue and end with the rest. Pausing at the colon in the Psalter is very necessary in order to get the full effect of the verses in the Psalms. Historically, there were evident reasons for those colons, emphasizing the pause to be made there; and whenever a congregation does make a decided pause here, the resulting effect is beautiful and uplifting.

Of course, it is possible that the minister will read the prayers or the Creed too rapidly. Then he is the one to be censured. But it is a very poor demonstration of "independence of action" for some people not to care whether they are going faster or slower than the main group of the congregation. That type of person follows along the line of those who worship in a heathen temple, where in all parts of the temple men and women are individually praying separate prayers to different gods.

## "WHAT WOULD THOU HAVE ME TO DO?"

As we begin our new church year, let each one ask himself or herself the above searching question. Do not expect the rector to do all the thinking as to what you can do in the life of the parish. Think over what ought to be done—what has been left undone—and then have a candid talk with the rector as to where you can "let your light shine" more effectively in the Master's service. Ask the rector if he feels that you can lead a group of boys or girls, before you ask to do this. Do not just say "I am willing to work"—use your interest and enthusiasm in helping to create new fields of endeavor and help within the parish.

## THE ATHLETIC BOND

We are now entering the football season. In many towns there are both college and high school games up until the last of November. Arrangements might be made either to get free tickets or else greatly reduced "entrance fees" for Sunday school classes or boys' clubs. The bond that is created between teacher or leader and a group of boys, when taken to an athletic contest, is incalculable. As a means toward better discipline during class on Sundays we know of nothing better. (This, of course, is in the case of those who were not born to rule naturally by sheer force of personality.) Most any manager of an athletic team will have heart enough to make it possible for the small boys to attend in groups. Try it.

## DONKEY EDITORIAL HAS PRODUCED NO RESULTS

We still hope for some response from our Donkey Editorial. Let us feel that the weather was too warm to receive with the right enthusiasm the appeal for a four-legged donkey for the Thompson Orphanage at Charlotte. Surely, most of you have been children, and how you did long for a donkey. Well, the children at the Orphanage had one and he died. Of course, no donkey can take the place of the late lamented one. But we can do the next best and get a new one. This paper still offers $1 toward the Donkey Fund. Who will be the next one to contribute? Let some Sunday schools send in a small contribution.

Until Christianity has the best of our love and the best of our lives it cannot be effective against the passions which characterize this age.—Bishop Woodcock.

### MRS. MAZYCK REPLIES

My dear Mr. Hughes:

Thank you for publishing my article on "Marriage." In defense of it, and in answer to your comment on "Wedding Ceremonies," I shall cite two incidents of recent years. In the Diocese of South Carolina a well-known and really intellectual clergyman of the Church, ministering to a cultured, aristocratic congregation, had "betrothed brides to their fathers" for some fifteen years; so that none of the Episcopalians had ever seen a wedding where the bride stood with the groom during the betrothal service. There were other cases in the Diocese of South Carolina, but one will suffice.

In my brief stay of three years in the Diocese of North Carolina an equally well-known and distinguished clergyman has followed the same custom; and, mark this, in a room filled with ladies of North Carolina's most representative blood not one woman had ever seen the bride stand with her fiance during the betrothal service! This does not look like "the oddities and curiosities of an antiquated clergy."

Cordially yours,
GRACE SMITH MAZYCK.

August 13th.

[Note.—South Carolina Diocesan papers please copy.—The Editor.]

### IN MEMORIAM

(Continued from page 8)

Hill, were present at the funeral.

Soon after going to Valle Crucis from Atlanta she was taken sick, and in less than two weeks she passed away. She was laid to rest near the old church where she was married, on Friday, August 10th, the service being conducted by her brother, the Rev. Walter J. Smith, of Charlotte, and the Rev. Reuben Meredith, rector of the Parish. Just before the benediction at the grave the rector read her favorite hymn.

"Peace, perfect peace, in this dark world of sin?
"The blood of Jesus whispers, peace within."

W. J. S.

### FRIENDLY CO-OPERATION OF BUSINESS WITH CHRISTIANITY IN CHURCH WORK

New York, Aug. 14.– Lewis B. Franklin, who, as head of the Liberty Loan Organization during the war, had a staff of 2,000,000 volunteer workers under his direction, has just issued a call for 4,000 volunteers to fill "man-size" jobs.

Because of his war service, Mr. Franklin resigned his position as vice-president of the Guaranty Trust Company of New York, and upon completion of his Liberty Loan work, offered his services to the Episcopal Church. They were promptly accepted and he was elected treasurer of the Domestic and Foreign Missionary Society, at a fraction of the salary he had commanded in Wall Street. Later the duties of vice-president of the Episcopal National Council were thrust upon him. Believing that there is no incompatibility between modern business and religion, Mr. Franklin has made the introduction of practical business methods in the church one of his particular tasks. He is asking for 1,000 volunteers to assist him as business managers in installing business methods in the Episcopal parishes throughout the country.

"The rector of every parish, large or small, needs a business man to act as his agent in the organization of the parish," said Mr. Franklin, in his office at 281 Fourth Avenue, today. "Business needs more Christianity, and Christianity needs more business. There is less excuse for doing God's work in a slip-shod way than there is for doing our own work in that manner. Good management and effective organization bring big dividends in each case."

The 1,000 volunteers will be used to put the parishes of the Church everywhere on an efficient basis. They will launch what Mr. Franklin describes as a drive to inform church members what the organization is doing and aims to do, and thus awaken interest upon the part of the whole membership to their duties and responsibilities, just as Mr. Franklin's Liberty Loan organization aroused the whole country when the war chest needed filling.

Mr. Franklin is the author of a leaflet which created a stir in Church circles at the beginning of the summer season. It was addressed to Church members who went away on their outings without having made their contributions to the Church, and was headed: "Who is feeding the family cat while you are away on your summer vacation?"

Enlistments for service in the 4,000 will be received at any Episcopal Church in the United States.

### TEACHING THE CHURCH'S MISSION

The following note from the rector of the Church of the Ascension, Montgomery, Ala., refers to the summer, particularly, but some parishes are planning similar use of material for the month or six weeks preceding the fall canvass:

"In place of the regular sermon, I have made careful study of the literature issued by the various departments of the National Council, and also what I could get from other sources, and taken my people on 'Vacation Trips to Missionary Lands.' We have visited Japan, Alaska, Brazil, etc. I have worked into the story enough of the romance of those lands to make the whole subject interesting. We have adapted our music and to a certain extent decorated with objects from those lands.

"The result has been very gratifying. I think we have had the best congregations we have ever had through the summer, and the people have been genuinely interested. Incidentally, there has been no falling off in the missionary offering from this parish through the hot weather."

### SPIRITUAL GIVING

The giving of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.—Bishop Manning.

### CHINESE LIFE OF BISHOP TUTTLE

In Saint Paul's Cathedral, Hankow, there has been a memorial service for Bishop Tuttle. Preceding the Holy Communion, there was a special service of "Remembrance of the Departed," adapted to Chinese thought and attitude. During Bishop Tuttle's life the number of bishops in China grew from one to twenty-one. A record of his life is to be translated into Chinese for readers of The Chinese Churchman in the eleven dioceses.

### CHURCH LAWNS AND GARDENS

An expert landscape gardener wrote a suggestive and practical article, which received much commendation, in the Eastern Shore Churchman, for June, on the too-much-neglected matter of beautifying the grounds of rural churches. Some one in the parish who is intelligent about such things might be interested in working up a little fund for the purpose through the winter, and next spring the beauty of church and community can be much increased.

### MR. LOCKABY TO CONTINUE HIS STUDIES

Mr. J. S. Lockaby, having finished the work appointed him by the Bishop of Western North Carolina for the summer months, in Ashe County, left on the 4th of September for Sewanee, where he expects to complete his theological studies next term. While in the mountain country Mr. Lockaby made many friends who, regardless of denominational preference, hope that the Bishop will send him back next year to work in Ashe County.

### ARCHDEACON BETHEA HOLDS MISSION AT ST. MARY'S, ORANGE COUNTY

The Archdeacon conducted a most successful mission at St. Mary's, Orange County. There was constantly increasing interest and the last services taxed the capacity of the church to the utmost. There were two services a day with meals served on the grounds between. On Sunday the services were at eleven and three, on the other days at five and eight, with picnic supper at seven. All enjoyed these services very much.

## VOICE AMPLIFIERS CARRY SERVICES THROUGHOUT GREAT CATHEDRAL

By June Moll

In the great Cathedral of Saint John the Divine in New York more than 3,000 persons now can hear every detail of the services. Considering that the seating space includes separate chapel rooms and is divided in many other places by columns and screens, the significance of this achievement is apparent.

Prior to the installation of a system of voice amplifiers, known as the Western Electric Public Address System, only a negligible percentage of the congregation and choir could hear the full program. The peculiar conditions were that services from the pulpit could be heard by a majority of the congregation seated in the crossing, but were unintelligible to the choir; services from the altar could be heard by some members of the choir, but were totally indistinguishable to the entire congregation; while services from the lectern could be heard by approximately one-half of the congregation in the crossing and but few members of the choir.

In addition to these areas, the rear aisle and corners and vestibules, the choir screen, the spacious ambulatory, and Saint James and Saint Ansgarius chapels are covered by the amplifier. Microphones placed at strategic points in the interior pick up the voices of the clergy and transmit them to the vacuum tube amplifier in the control room at the rear of the Chapel of Saint James. The amplified voices are distributed uniformly over the area to be covered through sound projectors placed in the cathedral, and the source of the sound seems to be the speakers themselves. All of this was tested thoroughly by Western Electric engineers and approved by the Church officials before the permanent installation of the system. A portable system mounted on a truck was used for the preliminary tests.

The Cathedral of Saint John is more than the chief church of the great Diocese of New York, which embraces 294 different parishes and missions. Although it is a Protestant Episcopal Church, it welcomes to all of its services all persons, irrespective of denominational affiliations. More than that, it is an important civic and national institution. The special services held in it during and following the great war already have established it as such to the public.

In assuming this democratic role, Saint John has the precedent of the great English and French cathedrals, which are seldom considered as belonging to any one denomination. It compares favorably with them and other foreign edifices in all its phases. When complete, it will extend from Morningside Drive to Amsterdam Avenue, more than a tenth of a mile. It will be longer than Winchester, higher than Rheims, the central fleche will be as tall as the spire of Salisbury, the great piers of the nave arcade will be equaled in diameter and height only by those of Milan, the choir with its 35 feet of width improves upon the best traditions of the thirteenth century French Gothic architecture; the nave will be as wide as in Milan, the 360-foot spread of the transepts is greater than in the continental cathedrals, the crossing is only a few square feet smaller than the large area "Under the Dome" at Saint Paul's; and the radiating chapels opening from the choir already have been pronounced by competent authority "the finest chevet in the world."

The architects and builders are doing their work well. And the church authorities have realized that the public address system will make all of it vital. They watched the amplifier as it was introduced at the two big presidential conventions in 1920; they noted that it covered the crowd of approximately 125,000 persons who thronged about the capitol to hear the inaugural address in 1921, and they were impressed with its climatic role in the Armistice Day services that year when it was the means of carrying the speeches to some 150,000 listeners. "A great system for a great cathedral," they were convinced, and they had it installed. The system will grow with the Church until it will carry the services to more than 7,000 persons in the congregation of the completed wonder-building.

## CLIP FOR FUTURE REFERENCE

A very simple and instructive mission "play" for children appeared in a recent "Living Message," the Canadian W. A. paper. It was called "Coming From Afar," and was signed G. C. C. From the following outline, workers in search of such a program may easily adapt it for their own use, crediting the original in any printed announcement.

Two girls and two boys are finishing the decorations and awaiting the guests for their party. A few other members arrive. Then the guests appear, one at a time, each knocking at the door, which is opened by one of the boys.

Each guest comes, in costume, from a different mission field, from a definite institution. In one case the missionary herself, a nurse, comes. Each makes a short speech, telling where he or she comes from, and one brief item of "missionary" information about that field, not over 100 words in all. One of the children who are giving the party welcomes each guest; two or three verses of various hymns are interspersed, and the whole entertainment closes with hymns or refreshments for all, according to the occasion.

"The Story of the Program" will furnish abundant material for characters and speeches.

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Party politics should stop at the water's edge.—A. Lawrence Lowell, President of Harvard University.

## GENERAL CHURCH NEWS

This year's Niobrara Convocation, August 17-20, is the fifty-third annual gathering of representatives of the Church's Indian work in South Dakota, a remarkable assembly of the Indian people, sometimes reaching 3,000 in number. Special honor this year is given to Rev. Dr. Edward Ashley, Archdeacon of Niobrara, who has completed more than forty-nine years of continuous service in the Sioux country.

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In one of the newest diocesan papers now going through the usual preliminary throes of getting established, a correspondent writes:

"We are all for the Arkansas Churchman. There may be some who must have new automobiles, and therefore won't be able to subscribe until next year, after all danger of the paper's failing has passed, but they are for it."

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The Bishop of Minnesota, in his journal for a single month, speaks of confirming the largest class in the history of one parish, one of the largest in recent years at another, and at each of three others the second class for the year. Bishop Fiske, of Central New York, confirmed 1,000 people during the first five months of this year—as many as were sometimes confirmed in a whole year a decade ago.

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Racine College, our Church college, at Racine, Wis., which has been closed for three years, is to be reopened this fall.

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At Sewance there has been erected a great cross, of concrete, fifty-one feet high, visible for twenty miles about the country. It is a memorial to the men of the University of the South who served in the war.

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Any one who has experienced the difficulties of train travel and making so-called connections in New Hampshire, and who has read of Bishop Parker's constant struggle with the problem, will rejoice that friends have given him a car.

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The nineteen members of the Junior Chapter of the Brotherhood of Saint Andrew at Christ Church, Greenville, S. C., in addition to their "regular work," are raising $1,000 toward the education of a postulant for Holy Orders.

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An airplane lately carried a baby girl and her parents to the Church of the Redeemer, Okmulgee, Okla., for the baby's baptism.

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The minister of the Hungarian affiliated church at Franklin, N. J., has been ordained to the priesthood.

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The Greek Orthodox Church now has a bishop for its people in the Middle West, whose consecration recently took

(Continued on page 12)

## GENERAL CHURCH NEWS

(Continued from page 11)

place in Chicago. Bishop Griswold and several others of our clergy attended.

Our congregation of Oneida Indians at Oneida, in the Diocese of Fon du Lac, has been celebrating the hundredth anniversary of the coming of the Oneidas to Wisconsin from New York, with services that overcrowded the new stone church which has replaced the one they lost by fire a few years ago.

One of the regulations of the New York Diocesan Young People's Service League is that while an unbaptized person may become a member, baptism must follow within a year, or the membership becomes void.

Even the ordinarily dull task of marking examination papers is enlivened at Saint Andrew's. One of the questions for the boys in junior English was, "Describe the lifelong love affair of Sir Roger de Coverley." Russell, a youth of seventeen, began his answer with, "Sir Roger went to court and saw a beautiful widow, who vamped him." Shades of Addison!—Saint Andrew's School for Mountain Boys, Tennessee.

The gromp plan applied to the diocese has been adapted and approved by the diocesan convention for Bethlehem, and is outlined in The Bethlehem Churchman for July, together with the whole scheme of work for the fall and early winter.

## NOT "MERE" LITERATURE

Compliments are worth twice as much when they come from some one who appreciates the difficulties involved. All our Church people may take pride in a comment which the editor of publications for the Presbyterian New Era Movement wrote to the secretary of the National Council on receiving copies of "The Story of the Program" and other of our recent publications.

"Not only I, but my colleagues, have examined them with much interest, and, I may say, not a little surprise. With the exception of the documents which were issued by the Inter-Church Movement, we have never seen any promotion literature which compares with yours. It is really worthy to be called literature. . . . I congratulate you on having such printed matter to use."

## IT TOOK TOO HARD

Some one asked Professor Steinach, of Vienna, whose rejuvenation experiments are well known, if there wasn't considerable danger in the process. "Of course, the thing can be overdone," he replied with a smile. "I am told that a woman met a friend of hers on the street wheeling a perambulator in which sat a chubby infant. 'I did not know you had a baby,' said the first woman in surprise. 'I haven't,' replied the other, despondently. 'This is my husband—he has been to Dr. Steinach.' "—Boston Transcript.

## DECLINE OF THE SYNAGOGUE IN AMERICA

Under the freedom of American life, the synagogue continues to decline as a religious force among 3,300,000 Jews. An article in a recent issue of the American Israelite contains the following observations on the situation: "Literature issued by the Union of American Hebrew congregations asserts that there are 200,000 Jewish children in New York public schools. Only 50,000 of these are registered with Jewish schools. What becomes of the remaining 150,000? I am quoting from one of these union leaflets: 'There are said to be 1,000 synagogues in the United States. The average seating capacity is below 200. There cannot, therefore, be more than 200,000 synagogued Jews. What becomes of the rest, 2,800,000?' 'There are from 10,000 to 15,000 Jewish men and women at the colleges and universities in the United States. These students will be educated men and women of the next generation. What efforts are being put forth to win these men and women for the cause?' About 1,000 Jewish communities in the small towns of the United States are on the lists of the union of American Hebrew congregations as communities without rabbis altogether."—Christian Leader.

## GROWTH OF JEWS IN THE WORLD PHENOMENAL

The American Israelite has published some statistics on the growth of the Jewish race in the world which are truly phenomenal. In 1800 there were only three million Jews. This number grew to 7,500,000 in 1881 and in 1914 the number was 14,000,000. In the same period that the general European population increased three-fold, the Jewish population increased five-fold. The Jewish Year-book reports that the Jews of the world now number 15,400,000. This in spite of frequent intermarriage with Gentiles, and losses by conversion into Christian churches which means that they would no longer be counted in these figures.

## CLERICAL SUPPORT—AND PREPARATION

"Dinah, I hear you are going to get married."

"Yessum. I done found me a nice steady man."

"Has he a good job?"

"No'm. He studyin' for de ministry. I'm gwine support him till he reads de Bible th'oo."—Birmingham Age-Herald.

## RECEIPTS FOR CHURCH SCHOOL SERVICE LEAGUE, JANUARY 1, TO AUGUST 31, 1923

| | |
|---|---|
| Battleboro, St. Johns, Little Helpers | $ 11.00 |
| Charlotte, Holy Comforter, Little Helpers | 4.00 |
| Charlotte, St. Martins, Epiphany offering—Charlotte Convocation | 35.73 |
| Charlotte, St. Martins, Liberian child | 20.00 |
| Charlotte, St. Martins, Archdeacon Drane's dog team, Alaska | 25.00 |
| Charlotte, St. Peters, Little Helpers | 4.00 |
| Concord, All Saints, Near East Relief | 15.00 |
| Cooleemee, Good Shepherd, Little Helpers | 1 60 |
| Durham, St. Philips, Little Helpers | 20.00 |
| Enfield, Advent, Little Helpers | 2.00 |
| Greensboro, Holy Trinity, Little Helpers | 15.00 |
| Greensboro, St. Andrews, Little Helpers | 7.00 |
| Henderson, Holy Innocents, Near East Relief | 51.00 |
| Henderson, Holy Innocents, Bishop's Fund | 12.00 |
| Hillsboro, St. Matthews, Little Helpers | 5 00 |
| Louisburg, St. Pauls, Little Helpers | 7.43 |
| Milton, Christ Church, Little Helpers | 4.00 |
| Northampton Co., St. Lukes, Little Helpers | 2.00 |
| Oxford, St. Stephens, Little Helpers | 5.00 |
| Oxford, St. Stephens, Horner Scholarship, Valle Crucis | 20.00 |
| Oxford, St. Stephens, Tenaply Mission, New York—Fresh Air Fund | 13.55 |
| Raleigh, Christ Church, Armenians | 50 00 |
| Raleigh, Good Shepherd, Little Helpers | 43.00 |
| Raleigh, St. Mary's, St. Mary's Hall, Shanghai | 15.00 |
| Raleigh, St. Mary's, Thompson Orphanage, Charlotte | 15.00 |
| Roanoke Rapids, All Saints, Little Helpers | 5.00 |
| Salisbury, St. Pauls, Donald James, Alaskan boy | 2.00 |
| Salisbury, St. Pauls, Recreational Secretary, Thompson Orphanage | 3.00 |
| Salsibury, St. Luke's, Little Helpers | 4.00 |
| Stovall, St. Peters, Little Helpers | 2.00 |
| Scotland Neck, Trinity, Little Helpers | 3 00 |
| Tarboro, Calvary, Little Helpers | 8.00 |
| Wadesboro, Calvary, Little Helpers | 2.00 |
| Weldon, Grace Church, Little Helpers | 9.00 |
| Winston-Salem, St. Pauls, Little Helpers | 26.00 |
| Winston-Salem, St. Pauls, Near East Relief | 388.14 |
| Warrenton, Emmanuel, Little Helpers | 9.88 |
| Total | $864.73 |

JOHN L. JACKSON,
Treas. C. S. S. L.
August 31, 1923.

## REPORT OF BIRTHDAY THANK OFFERING, CHURCH SCHOOL SERVICE LEAGUE OF DIOCESE OF NORTH CAROLINA FOR FIRST YEAR OF TRIENNIUM FOR "WORK IN LIBERIA"—SEPTEMBER 1, 1922, AUGUST 31, 1923

| | |
|---|---|
| Raleigh, St. Mary's School | $ 30.30 |
| Salisbury, St. Pauls | 4.49 |
| Battleboro,, St. Johns | 1.00 |
| Charlotte, Holy Comforter | 1.00 |
| Charlotte, St. Peters | 1.40 |
| Charlotte, St. Martins | 23.00 |
| Cooleemee, Good Shepherd | 1.15 |
| Durham, St. Philips | 1.00 |
| Enfield, Advent | .50 |
| Greensboro, Holy Trinity | 1 28 |
| Greensboro, St. Andrews | 7.37 |
| Hobgood | 1.28 |
| Louisburg, St. Pauls | 2.65 |
| Milton, Christ Church | 1.00 |
| Oxford, St. Stephens | 17.11 |
| Raleigh, Good Shepherd | 11.44 |
| Raleigh Christ Church | 23.50 |
| Rocky Mount, Good Shepherd | 24.24 |
| Salisbury, St. Lukes | 1.00 |
| Scotland Neck, Trinity Church | 1.57 |
| Tarboro, Calvary | 5.96 |
| Wadesboro., Calvary | .70 |
| Weldon, Grace | 1.65 |
| Winston, St. Pauls | 14.08 |
| Roanoke Rapids, All Saints | 10.71 |
| Orange County, St. Marys | 1.25 |
| Hillsboro, St. Matthews | 3.97 |
| Northampton County, St Lukes | .50 |
| Henderson, Holy Innocents | 9.99 |
| Hamlet, All Saints | 7.00 |
| First Year Total | $212.09 |

JOHN L. JACKSON, Treas.,
Birthday Thank Offering.
August 31, 1923.

Though we need criticism and friendship in our life as students, there is nothing that we need more than religion—the friendship of God. —Marion L. Burton, President University of Michigan.

# Thompson Orphanage
## And Training Institution

REV. W. H. WHEELER, Editor.

### AUGUST AT THE THOMPSON ORPHANAGE

During the very warm days of this month, the shower bath wagon of the Kiwanis Club made a great hit at the Orphanage with its weekly visits. On Sunday evening August 5th, eve of the Transfiguration, a missionary service was held in the Chapel of St. Mary under the auspices of the Woman's Auxiliary of St. Peter's Church. The sermon was preached by Rev. J. W. C. Johnson, rector of St. Mark's Church, Gastonia, and the Rev. W. J. Smith and L. R. Anschultz assisted in the service.

On Friday, August 10th, the day of the burial of the late President Warren G. Harding, special memorial services were held in the chapel, and in the afternoon at the hour of the interment at Marion, Ohio, the bell on the campus was reverentially tolled. During the summer one of our boys, Otis Oates, has been undergoing treatment at the Orthopaedic Hospital, Gastonia, for deformed feet. We are very grateful to Dr. Miller and his staff of nurses for the wonderful things they have been doing for Otis.

The manager of the Broadway Theatre won the hearts of the children by inviting them all to see Jackie Coogan in "Circus Days." So great was the delight of the children that they carried a large bouquet of flowers, which was given a place of honor in the manager's office. A meeting of the Thompson Orphanage Alumni Association was held during the month. Mrs. Finger is president of the Association and has great plans for the development of the Association. Several of the babies in the Baby Cottage, having birthdays in August, Mrs. Junius Horton, the matron, gave them a delightful birthday party, cake, candy, ice cream, and favors for each little tot. The babies were also delighted to receive a box of fascinating sea shells, gathered and sent by Edwin, Jr., and George Penick.

All have been enjoying the tennis court, and a tennis tournament was recently held, Carrie Beaseley winning the girls championship, and Sam Fort, beating out Ben Nash by a very close score.

On Sunday, August 26th, the superintendent took his family to church at St. Martin's and conducted the service and preached in the absence of the Rector, Rev. John L. Jackson.

In anticipation of the opening of the schools, Dr. Hunter, one afternoon, vaccinated about fifty of our children, and most of the vaccinations took.

The last day of August was made notable and a day long to be remembered, by a picnic at Lakewood Park, made possible through the generosity of Mrs. J. S. Myers, of Charlotte, and Mrs. O. W. Zeigler, of Baltimore, Md. Mr. Orr, manager of the park, opened up all his concessions wide to the children. The babies were not forgotten, for Thornton Zeigler, Mrs. Zeigler's young son, presented them with a five-dollar gold piece, which he had received on his birthday, saying that he wished the babies to have their good time too. What a fine example this unselfish act of a young boy sets for us older ones.

#### Contributions in Kind

Mr. J. J. Martin, Charlotte, 2 crates cantalonpes, 1 crate of corn; Mrs. H. J. Dillon, Elizabeth City, for Inez Simpson, 1 dress, 1 petticoat, and 4 boxes popcorn; Mrs. E. M. Duncan, Charlotte, 4 dresses; Mrs. M. C. Rogers, Henderson, for Violet Shutters, 1 box candy; Mrs. V. Q. Guion, Charlotte, 1 bundle of clothing; Miss N. S. King, Raleigh, 1 bundle of clothing; Miss Alice Haughton, Charlotte, 2 dresses, 12 combinations; St. Margaret's Guild, Burlington, 4 suits for John Sellers, 1 dress; Mrs. Hamilton Jones, Jr., Charlotte, bundle of baby clothes; Mr. and Mrs. P. H. Patridge, 2 boys' coats; St. Martin's Church, Charlotte, 1 bed quilt; Mrs. Nan S Jones, 1 dress, 1 pair socks, 1 petticoat, 1 waist body, 1 spool cotton, 1 pair bloomers, 3 dresses; Mrs. W. J. Talliaferro, Charlotte, 1 bundle of clothing; Miss Carrie McIver Wilkes, Charlotte, 1 dress; Miss M. W. Ruffin, Winston-Salem, 1 box of clothing; Mrs. G. W. Alston, Raleigh, shoes and package of clothing; W. D. MacMillan, Jr., Wilmington, 1 washing machine; W. A. St. John's Church, Battleboro, 2 boxes homemade cookies.

#### Cash Contributions Received From July 10th to August 10th

| | |
|---|---|
| Asheville, Mrs. Jane Battle | $100.00 |
| Charlotte, W. H. Kelly | 12.00 |
| Charlotte, W. H. Kelly, for Hattie | 3.50 |
| Charlotte, F. B. Ferris | 1.00 |
| Edenton, St. Paul's Church | 14.67 |
| Edenton, St. Paul's Church, Laundry Fund | 50.00 |
| Greensboro, C. L. Curtis | 5.00 |
| Greensboro, Men's Bible Class Holy Trinity Church | 5.00 |
| Greensboro, Sunday School, St. Andrew's | 3.85 |
| Hertford, C. S. S. L., Holy Trinity | 15.97 |
| Hope Mills, Christ Church | 3.95 |
| Leaksville, Epiphany S. S. | 2.98 |
| Lenoir, Mrs. Mary Bean | 5.00 |
| Louisburg, St. Paul's S. S. | 9.00 |
| N. W. C., N. C. | 466.07 |
| Merry Hill, Smithwick Children | 1.00 |
| Mooresville, St. James' S. S. | 1.15 |
| Norfolk, Va., C. V. Scott | 12.50 |
| Norfolk, Va., C. V. Scott, for Carl | .50 |
| Raleigh, St. Mary's S. S. | $15.00 |
| Raleigh, Parish Estate | 20.00 |
| Raleigh, Mrs. Dora Rodgers | 10.00 |
| Salisbury, St. Paul's, Salary Recreational Director | 3.00 |
| Scotland Neck, Trinity S. S. | 1.00 |
| Scotland Neck, Trinity S. S., Class 7, Laundry Fund | 15.00 |
| Washington, D. C., Mrs. Barger | 10.00 |
| Wilmington, Miss Wilhelmina Harlow | 2.00 |
| Wilmington, Ray Smith | 5.00 |
| Windsor, St. Thomas' S. S. | 2.62 |
| Total | $796.76 |

### BISHOP DOANE AND HIS DOG

I am quite sure he thinks that I am God—
Since He is God on whom each one depends
For life, and all things that His bounty sends—
My dear old dog, most constant of all friends;
Not quick to mind, but quicker far than I
To Him whom God I know and own; his eye,
Deep brown and liquid, watches for my nod;
He is more patient underneath the rod
Than I, when God His wise correction sends.
He looks love at me, deep as words e'er spake;
And from me never crumb nor sup will take
But he wags thanks with his most vocal tail:
And when some crashing noise wakes all his fear,
He is content and quiet if I am near,
Secure that my protection will prevail,
So, faithful, mindful, thankful, trustful, he
Tells me what I unto my God should be.

### I LOVE A LITTLE COTTAGE

I love a little church-house,
On a friendly little hill;
I love a little school-house,
With a flowering window-sill;
I love a little cottage
As it stands near-by a wood;
I love them all so dearly,
And I'll tell you why I should;

Because the little church-house
Is a beacon on the hill;
Because the little school-house
Is a guide-post, if you will;
Because the little cottage,
As it rests upon the sod,
Is another of the builders,
That keep building men for God!

—Roscoe Gilmore Stott.

The only remedy for war is conscience, and you will not have that until you have religion carefully taught and inculcated.—George Bernard Shaw.

### THE WOMAN'S AUXILIARY

(Continued from page 8)

#### MRS. BICKETT'S LETTER

Raleigh, N. C., Sept. 12, 1923.

My dear friends:

I trust that the summer has been a pleasant and profitable one for each of you and that you are coming back to the work of the Auxiliary with renewed consecration and a determination to make the work count for good.

At this time, when our hearts are stirred by the terrible catastrophe in Japan, it seems appropriate that our study for the year should be on this country. I trust that you will have classes for leaders during the fall months, and that later classes will include not only members of the Auxiliary but every woman in the church. Let us pray earnestly for and do faithfully our part in succoring those who are in distress in that afflicted country, especially those of the "Household of Faith." Let us be looking forward to an intensive study of the life of Christ during the Lenten Season.

Remember that the first meeting in October is set aside for a United Thank Offering meeting. In the words of our Thank Offering Custodian, "We are thankful for our daily blessings—beautiful sunshine, refreshing showers, health, friends, food, raiment, escape from accident, relief from pain." Do our little blue boxes daily receive our expressions of this thankfulness? A thank offering when we are thankful—does this not mean every day? I trust you are planning or have already had a meeting devoted to the Auxiliary Specials and to the Hoke-Ramsaur Memorial. The Chairman of each of these funds bespeaks our earnest prayer as well as our liberal gifts. The Auxiliary Specials, you know, are the two church houses, one for colored and one for white workers. Sixty-five thousand dollars is asked for the house for white workers and $10,000 for the house for colored workers. The house for white workers is to be located in New York. Our prayers are asked that those in authority may choose the right place and the right person for the house for colored workers.

Do not forget that one meeting must be devoted to the central fund, and try to have this early and collect the 25c due from each member for our treasury needs the fund. Please read your constitution and by-laws at least once during the year and read, if possible, at one of your meetings the president's address. I beg that you will each take personal interest in your district meetings and do your best to get as many as possible to attend. I believe that if we do our part these district meetings will be a means of reaching many whom we have heretofore not been able to reach. I believe also that through these district organizations we will raise up many leaders for the work. Remember the chapel at Samarcand. I know that you each wish to have a part in it. Will you please be sure to write to Miss McNaughton at Samarcand offering your help for any girls who may return to your community.

Please stress the Orphanage at one of your prayer meetings. If you will write Mr. Wheeler he will write you of the needs and plans.

Mrs. Holmes will be writing you in regard to her social service plans, and I know you will be ready to do your part. Especially would I urge your interest for prisoners in jails and in the camps. In your box work let your prayers and personal interest go with your gifts.

The plans for the Prayer Partnership will soon be completed and your help requested in making it effectual. In a recent letter from our beloved president, Miss Lindley, she sends her love to each of you and asks your prayers for her as she goes on her journey to the East in the interest of our foreign missions and as a representative of the folks at home. I would urge again that every member if possible would subscribe to the Carolina Churchman and the Spirit of Missions. I would be glad to know that in addition to these publications the Living Church or the Churchman were in every home of church people.

And now in conclusion, dear friends, and I truly feel that each of you is a friend, let us not be weary in well-doing. Let us pray more fervently, work more earnestly and give more generously than we have ever done before. Let us live so close to God that we may truly interpret Him and His love to those in our home, in our community and wherever we may go. May God bless you each one.

Affectionately your friend and president,

FANNIE BICKETT.
(Mrs. T. W. Bickett.)

Miss Lindley asks the Auxiliary to contribute $100,000 of the $500,000 Emergency Fund asked for by the Board for the stricken Church in Japan. You will hear from your district chairman in regard to this. I trust each district will contribute at least $150. Perhaps you will have a special meeting as soon as possible and send offering to your Chairman.

They have given their all—shall we not do our part now?

---

### MILLARD H. KING

On December 29, 1907, two nice little boys, Millard and Eugene King, came to the Thompson Orphanage from Wilmington because their father had no home for them. Eighteen months later the father married again, and took the boys home, but in a short while sent them both to St. Paul's School, Beaufort, where they remained for some years, both making good records, and both becoming efficient musicians.

When our country went into the World War, Millard, who was born in Atlanta, Ga., March 24, 1897, entered the Base Hospital at Camp Jos. E. Johnston, Jacksonville, Fla., where he did good work. In July, 1920, he came to Charlotte, and secured a position with an Insurance Company. Both in his business and social life he made friends, and it was his privilege on Armistice Day that year to sound the bugle note which started the procession on the march. The next year he was taken with tuberculosis, due, as it was thought, to exposure in the army, and in the summer he was taken to Asheville, where he died at Oteen on May 13, 1923. His remains were taken to Wilmington, and buried from St. Paul's Church, the Rev. Alexander Miller, rector, and others officiating. The band from St. Paul's School, Beaufort, happened to be present and took part in the music.

Millard was a good boy, and appreciated everything that was done for him by his friends.

W. J. S.

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### DUKE NOW HAS A NEW CHURCH

The beautiful new church at Duke has been completed and the Archdeacon formally opened it with a service of the Holy Communion on the second Sunday of August. At this service six babies were brought to the Church to be given to God in the service of holy baptism. The beautiful new church is of tapestry brick and is almost an exact model of the Church in West Durham. It was very appropriate that the first service in the new church should be the bringing of little children to Christ and the commemoration of His blessed death and passion.

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### WILL ESTABLISH MEMORIAL FUND TO BISHOP WILLIAMS

Already a diocesan committee has been formed in Detroit which will actively prosecute a campaign for a memorial fund to be placed to the memory of Bishop Williams, recently deceased. The bishop left but little in the way of this world's goods behind him, though with his talents he might have become rich. His whole concern was for the coming of the kingdom. It is proposed that a fund of $100,000 shall be assembled, the interest of which shall be used in the care of Mrs. Williams and the education of the dependent children. When these ends have been attained, the fund is to be a part of the endowment of the diocese. One of the reasons that Bishop Williams could act so freely in his diocese was that he was supported by endowments and was not subject to the whims of recalcitrant churches.

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FOR GIRLS

ST. CATHERINE'S SCHOOL, Rte. 2, Richmond, Va., $800.

ST. ANNE'S SCHOOL, Charlottesville, Va., $500.

ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va., $450.

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9-20

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**S. Isabel Graves, Secretary**
**Virginia Bouldin, Treasurer**

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## Report of Treasurer of the Nation-Wide Campaign Fund

TRIAL BALANCE

September 15, 1923

RECEIPTS

| | | |
|---|---|---|
| 1-1 23 | Balance on Hand | $ 1,225.93 |
| 9-10 | Quota | 43,539.04 |
| | Specials | 2,464.91 |
| | Miscellaneous | 109.81 |
| | 1922 Defic. Gen. Miss. | 5,743.94 |

DISBURSEMENTS

| | | | |
|---|---|---|---|
| 9-15-23 | Gen. Miss. | | $21,436.96 |
| | Raleigh Conv. | | 4,696.11 |
| | Charlotte Conv. | | 1,893.36 |
| | Thompson Orp. | | 6,054.76 |
| | Cabl. Conv. | | 2,265.49 |
| | Unc. | | 851.00 |
| | Univ. of South | | 754.00 |
| | General Expense | | 812.74 |
| | Specials | | 2,418.76 |
| | 1922 Defic. Gen. Miss. | | 5,743.94 |
| | | $53,083.66 | $49,927.12 |
| | Balance on Hand | | 3,156.54 |

| | |
|---|---|
| Gen. Miss. | $ 137.51 |
| Incidentals | 2,491.69 |
| Univ. of South | 188.00 |
| Expense | 327.34 |
| Specials | 12.00 |
| | $ 3,156.54 |

STATEMENT 9-20-23

| | Quota | Paid | Due 8-31 | Due 9-30 | Total Due |
|---|---|---|---|---|---|
| Ansonville—All Souls | $ 240.00 | $ 240.00 | $ | $ | $ |
| Battleboro—St. John's | 328.00 | 157.95 | 60.85 | 27.35 | 88.20 |
| Burlington—Holy Comforter | 1849.00 | 1231.80 | | 154.10 | 151.10 |
| Chapel Hill—Chapel of Cross | 1032.00 | 764.85 | | 9.15 | 9.15 |
| Charlotte—Chapel of Hope | 150.00 | 100.00 | | 12.50 | 12.50 |
| Charlotte—Holy Comforter | 2438.00 | 1098.12 | 537.48 | 203.20 | 740.68 |
| Charlotte—St. Andrew's | 104.00 | 70.40 | | 8.80 | 8.80 |
| Charlotte—St. Martin's | 2410.00 | 1693.73 | | 115.27 | 115.27 |
| Charlotte—St. Mary's | 100.00 | 125.30 | | | |
| Charlotte—St. Peter's | 6863.00 | 5435.37 | | 572.00 | 572.00 |
| China Grove—Ascension | 152.00 | 122.07 | | | |
| Cleveland—Christ | 300.00 | 100.00 | 100.00 | 25.00 | 125.00 |
| Concord—All Saints | 1000.00 | 523.20 | 137.75 | 83.35 | 221.10 |
| Cooleemee—Good Shepherd | 400.00 | 341.61 | | 15.39 | 15.39 |
| Davis Co.—Ascension | 150.00 | 146.99 | | | |
| Duke—St. Stephen's | 600.00 | 250.00 | 150.00 | 50.00 | 200.00 |
| Durham—St. Phillip's | 4773.00 | 3333.57 | | 246.18 | 246.18 |
| Elkin—Galloway Memorial | 28.00 | 30.00 | | | |
| Enfield—Church of Advent | 380.00 | 381.00 | | | |
| Germanton—St. Phillip's | 84.00 | 54.00 | 2.00 | 7.00 | 9.00 |
| Greensboro—Holy Trinity | 3190.00 | 991.16 | 1088.84 | 260.00 | 1348.84 |
| Greensboro—St. Andrew's | 1700.00 | 702.44 | 431.16 | 141.70 | 572.86 |
| Halifax—St. Mark's | 234.00 | 183.85 | | | |
| Handel—All Saints | 120.00 | 31.26 | 51.74 | 10.00 | 61.74 |
| Henderson—Holy Innocents | 3192.00 | 2405.54 | | | |
| High Point—St. Mary's | 1162.00 | 353.25 | 421.55 | 96.85 | 518.40 |
| Hillsboro—St. Matthew's | 1200.00 | 1073.50 | | | |
| Iredell Co.—St. James' | 100.00 | 10.00 | 56.70 | 8.35 | 65.05 |
| Jackson—Our Savior | 200.00 | | 133.60 | 16.70 | 150.30 |
| Kittrell—St. James' | 125.00 | 62.12 | 51.38 | 10.45 | 61.83 |
| Laurinburg—St. David's | 115.00 | | 96.80 | 12.10 | 108.90 |
| Lawrence—Grace | 50.00 | 34.20 | | 3.60 | 3.60 |
| Leaksville—Epiphany | 456.00 | 309.00 | 5.00 | 38.00 | 43.00 |
| Lexington—Grace | 951.00 | 587.97 | 50.03 | 79.25 | 129.28 |
| Littleton—St. Alban's | 295.00 | 260.00 | | | |
| Louisburg—St. Paul's | 600.00 | 199.58 | 200.42 | 50.00 | 250.42 |
| Mayodan—Messiah | 100.00 | 72.92 | | 2.23 | 2.23 |
| Mecklenburg Co.—St. Mark's | 242.00 | 162.05 | | 17.95 | 17.95 |
| Middleburg—Heavenly Rest | 50.00 | | 33.60 | 4.20 | 37.80 |
| Milton—Christ | 50.00 | 54.00 | | | |
| Monroe—St. Paul's | 400.00 | 282.64 | | 17.51 | 17.51 |
| Mt. Airy—Trinity | 300.00 | 104.68 | 95.32 | 25.00 | 120.32 |
| Northampton Co.—St. Luke's | 125.00 | 95.21 | | | |
| Orange Co.—St. Mary's | 30.00 | 30.00 | | | |
| Oxford—St. Stephen's | 1556.00 | 976.59 | 61.01 | 129.70 | 190.71 |
| Pinehurst | | | | | |
| Pittsboro—St. Bartholemew's | 454.00 | 302.80 | | 37.85 | 37.85 |
| Raleigh—Christ | 6119.00 | 3684.78 | 395.22 | 510.00 | 905.22 |
| Raleigh—Good Shepherd | 5084.00 | 1496.97 | 1892.63 | 423.70 | 2316.33 |
| Raleigh—St. Mary's | 1000.00 | 859.90 | | | |
| Raleigh—St. Savior's | 200.00 | 174.77 | | | |
| Reidsville—St. Thomas' | 500.00 | 159.00 | 174.60 | 41.70 | 216.30 |
| Ridgeway—Good Shepherd | 215.00 | 22.07 | 121.53 | 17.95 | 139.48 |
| Ringwood—St. Clement's | 39.00 | | 26.00 | 3.25 | 29.25 |
| Roanoke Rapids—All Saints' | 1500.00 | 335.00 | 665.00 | 125.00 | 790.00 |
| Rockingham—Messiah | 500.00 | 205.55 | 129.25 | 41.85 | 171.10 |
| Rockingham Co.—St. Andrew's | 10.00 | 12.85 | | | |
| Rocky Mount—Good Shepherd | 3253.00 | 2565.04 | | | |
| Roxboro | 50.00 | 33.60 | | 4.20 | 4.20 |
| Rowan Co.—St. Jude's | 52.00 | | 34.80 | 4.35 | 39.15 |
| Rowan Co.—St. Matthew's | 107.00 | 83.45 | | | |
| Salisbury—St. Luke's | 2316.00 | 891.79 | 652.21 | 193.00 | 845.21 |
| Salisbury—St. Paul's | 200.00 | 103.70 | 29.90 | 16.70 | 46.60 |
| Salisbury—St. Peter's | 65.00 | 33.70 | 9.90 | 5.45 | 15.35 |
| Sanford—St. Thomas' | 125.00 | 79.41 | 4.19 | 10.45 | 14.64 |
| Scotland Neck—Trinity | 1370.00 | 302.39 | 611.21 | 111.20 | 725.41 |
| Selma—St. Gabriel's | 32.00 | | 21.60 | 2.70 | 24.30 |
| Smithfield—St. Paul's | 500.00 | 90.00 | 243.60 | 41.70 | 284.30 |
| Southern Pines—Emanuel's | 200.00 | 6.00 | 139.60 | 18.20 | 157.80 |
| Speed—St. Mary's | 100.00 | 68.80 | | 4.35 | 4.35 |
| Speed—St. Matthew's | | 5.00 | | | |
| Spencer—St. Joseph's | 25.00 | 10.00 | 6.80 | 2.10 | 8.90 |
| Spray—St. Luke's | 450.00 | 291.06 | 11.74 | 37.85 | 49.59 |
| Spring Hope—St. Jude's | 85.00 | 56.80 | | 7.10 | 7.10 |
| Statesville—Holy Trinity | 150.00 | 29.90 | 70.10 | 12.50 | 82.60 |
| Stoneville—Emanuel | 20.00 | 3.60 | 11.20 | 1.85 | 13.05 |
| Stoval—St. Peter's | 210.00 | 51.65 | 88.35 | 17.50 | 105.85 |
| Tarboro—Calvary | 3500.00 | 1390.45 | 943.15 | 291.70 | 1234.85 |
| Townesville—Trinity | 100.00 | 100.00 | | | |
| Union Co.—St. Timothy's | 50.00 | 4.20 | 29.40 | 4.20 | 33.60 |
| Wadesboro—Calvary | 1176.00 | 79.72 | 704.28 | 98.00 | 802.28 |
| Wake Forest—St. John's | 50.00 | 50.00 | | | |
| Walnut Cove—Christ | 225.00 | 25.00 | 125.00 | 18.75 | 143.75 |
| Warrenton—Emanuel | 1264.00 | 471.88 | 370.92 | 105.35 | 476.27 |
| Weldon—Grace | 946.00 | 395.05 | 235.75 | 78.85 | 314.60 |
| Wilson—St. Timothy's | 2380.00 | 400.00 | 1186.80 | 198.35 | 1385.15 |
| Winston—St. Paul's | 3493.00 | 2453.40 | | 166.50 | 166.50 |
| Woodleaf—St. George's | 500.00 | 25.20 | 8.40 | 4.20 | 12.60 |
| Charlotte—St. Michael's | 234.00 | 66.00 | 90.00 | 19.50 | 109.50 |
| Durham—St. Titus' | 70.00 | 17.50 | 29.30 | 5.85 | 35.15 |
| Greensboro—Redeemer | 10.00 | | 6.80 | .85 | 7.65 |
| Henderson—Resurrection | 10.00 | 5.10 | 1.70 | .85 | 2.55 |
| Littleton—St. Anna's | 15.00 | 12.75 | | | |
| Louisburg—St. Matthias' | 45.00 | 11.25 | 18.75 | 3.75 | 22.50 |
| Monroe—Holy Trinity | 42.00 | 5.00 | 24.00 | 3.50 | 27.50 |
| Oxford—St. Cyprian's | 19.00 | 8.50 | 4.30 | 1.60 | 5.90 |
| Pittsboro—St. James' | 13.00 | 15.40 | | | |
| Raleigh—St. Ambrose | 237.50 | 70.00 | 88.00 | 19.75 | 107.75 |
| Raleigh—St. Augustine | 600.00 | 661.51 | | | |
| Rocky Mount—Holy Hope | 18.00 | 21.00 | | | |
| Salisbury—St. Phillip's | 5.00 | 15.83 | | | |
| Satterwhite—St. Simmeon's | 13.00 | 18.00 | | | |
| Statesville—Holy Cross | 20.00 | 14.78 | | 1.85 | 1.85 |
| Tarboro—St. Luke's | 150.00 | 36.10 | 63.90 | 12.50 | 76.40 |
| Warren Co.—St. Luke's | 1.00 | 1.00 | | | |
| Warrenton—All Saints | 57.00 | 37.84 | | 4.75 | 4.75 |
| Wilson—St. Mark's | 85.00 | | | 7.10 | 7.10 |
| Winston—St. Stephen's | 6.00 | | 4.00 | .50 | 4.50 |

## BISHOP-COADJUTOR'S SCHEDULE OF APPOINTMENTS

October 7, Sunday A. M.—Iredell County, St. James; P. M.—Statesville, Trinity.

October 14, Sunday A. M.—High Point, St. Mary's; P. M.—Reidsville, St. Thomas'.

October 21, Sunday A. M.—Wadesboro, Calvary; P. M.—Ansonville, All Souls'.

October 23, 24, 25—Chattanooga—Provincial Synod.

October 28—

November 2—Connecticut, Nation-Wide Campaign.

November 4, Sunday A. M.—Salisbury, St. Paul's; P. M.—Salisbury, St. Peter's.

November 14——Dallas, Texas, House of Bishops.

November 25, Sunday A. M.—Cooleemee, Good Shepherd; P. M.—Cleveland, Christ Church.

December 2, Sunday A. M.—Greensboro, Holy Trinity; P. M.—Greensboro, St. Andrew's.

December 9, Sunday A. M.—Spray, St. Luke's; P. M.—Rockingham County, St. Andrew's; P. M.—Leaksville, Epiphany.

December 16, Sunday A. M.—Lexington, Grace Church; P. M.—China Grove, Ascension.

December 23, Sunday A. M.—Charlotte, St. Martin's; P. M.—Charlotte, Chapel of Hope.

December 30, Sunday A. M.—Salisbury, St. Luke's; P. M.—Concord, All Saints.

## BISHOP PENICK AND ARCHDEACON BETHEA AT SAMARCAND

On Sunday, Sept. 9th, Bishop Penick and Archdeacon Bethea, visited the State School for Delinquent Girls at Samarcand. On this visit the Archdeacon Bethea baptized three of the girls and presented six to the Bishop for confirmation.

Archdeacon Bethea is attempting to effect an organization of women in each Parish who will assist the girls in securing positions and getting a start in life. Those who are interested in this work will communicate with the Archdeacon.

## AT NIGHT

At night when I am put to bed
My mother goes around
And sees that everything is right
To keep me safe and sound.
She pats my pillow here and there,
And then it always seems
As if she made it very soft
And full of pleasant dreams.
With little smiles upon her lips
She smooths the counterpane,
And always gives my pillow one
More tiny pat again.
My mother's eyes are very dear
And full of lovely light
As she bends over me and says,—
"There dear, sweet dreams, good night."
Then very soon I fall asleep,
As safe as safe can be,
For Mother tells God's gentle Night
To take good care of me.

J. M., Duluth Churchman.

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Vol. 14
923/28

# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., NOVEMBER, 1923 No. 8

*Published in the Interest of the Diocese of North Carolina*

J. Frank Wilkes
16 W Morehead St
Oct 1924

## I. H. S.

*By LILLA VASS SHEPHERD*

Jesu, Saviour! unto Thee,
Earth entangled still, I flee;
Though before I find Thy Face,
Crippled wings seek hiding place,
Jesu, Saviour, lost in Thee
Wakes my captive spirit, free!

Closer, Saviour; closer still
Till life's empty places fill:
One by one, through bolted doors,
Loss, Thy passage way, restores;
Jesu now, eternally,
Thou are All in All, to me!

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FIFTY-FOURTH ANNUAL STATEMENT

| | |
|---|---|
| Assets | $1,221,109.25 |
| Capital Stock | 400,000.00 |
| Reserve | 389,357.88 |
| Surplus to Policyholders | 831,751.37 |

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THE HEADMASTERS.

# THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

### IF!

If I had but the nerve to believe!
Just simply believe
That one could achieve
The things under the sun
That Jesus wants done—
If I had but the nerve to believe!

If I had but the nerve just to try!
Bravely venture and try
What the Power from on high
Could do with just me
From my poor self set free—
If I had but the nerve just to try!

Then my eyes would no longer be dim
If I should see Him
With cup filled to the brim,
And each set of the sun
Would see golden deeds done,
For I should see—I should see Him!
—Frederick W. Neeve.

### WHEN IT IS BROUGHT HOME TO US

The superintendent of schools in one of the cities of North Carolina was asked this question by a father of eight children, "Which one shall I take out of High School, my son or my daughter? My income is not sufficient to keep both in school and also to provide for the needs of the rest of the family."

"Which shall it be?" is the question which must be answered, unless the whole budget, $89,000 ($40,000 for the Program of the Church and $49,000 for our diocesan needs) is pledged.

Shall we take away from the General Church work by saying, in effect, "Our representatives in Alaska, China, and Mexico must be withdrawn, or we must reduce their salaries (one who recently went to a distant field made the sacrifice of almost a thousand dollars a year in going) and decrease the equipment given them for use in their work."

Or, shall we inform the Thompson Orphanage that some of the helpless and needy children in that institution must be turned out because we have other uses for our income?

Shall we say to the Archdeacons, "Close churches you have opened, or a few you are helping to keep open because some who have much and some who have little are not willing to help bear one another's burdens."

Which doors shall we close? Or, shall we reduce the stipends of the missionary clergy while others are being raised?

Shall we say to St. Mary's and to Sewanee, "We approve of you in spirit but we think that our own parochial and individual needs are so

(Continued on page 12)

### THE NATION WIDE DISTRICT MEETING AT CHRIST CHURCH, RALEIGH, ON NOVEMBER 7, 1923.

The district meeting called on the request of Rev. Mr. Gribbin was held at Christ Church on the 7th of November. It began at 10:30 with the celebration of the holy communion in the Christ Church chapel of the Annunciation, Bishop Penick being the celebrant.

Immediately following this service a business meeting was held in the auditorium of the parish house. A very interesting, instructive, and appealing address was made by the Rev. Mr. Gill, one of our missionaries in China, representing the field department of the National Council. Another business meeting was held in the afternoon at 2:30. This hour was appointed under the impression that Bishop Penick would desire to return home as early as practicable, and as an inducement to secure attendance from our missions at Southern Pines, Duke and Smithfield. Notwithstanding this arrangement of the hours, however, we had no representatives from either of our missions.

In the afternoon Bishop Penick gave us a very clear and illuminating statement of the program, and Rev. Mr. Gill kindly consented to supplement his address of the morning for the benefit of the larger attendance in the afternoon.

While the number present was not as large as was desired, the meeting undoubtedly was inspiring to those who heard the addresses.

### PIEDMONT CAROLINA ASSEMBLY HELD FALL GATHERING WITH GOOD ATTENDANCE; GASTONIA IN APRIL

The fall meeting of the Piedmont Carolina local assembly of the Brotherhood of St. Andrew was held Tuesday at the Church of the Holy Comforter with a good attendance. The program included reports by representatives to the International Convention recently held in Chicago, and to the boy's camp held last summer for the first time at Little Switzerland.

Gastonia was selected as the place of meeting in April.

The session was opened in mid-afternoon with a devotional period conducted by Rev. S. R. Guignard of Lincolnton, chaplain. Rev. R. B. Owens, rector of the Church of the Holy Comforter, made the address of welcome.

Upon the roll call, chapter reports were made as follows: St. Andrew's, Bessemer City; St. John's, High Shoals; St. Mark's, Gastonia; St. Martin's, Charlotte; St. Luke's, Lincolnton; St. Peter's, Charlotte; Grace, Lexington; Holy Comforter, Charlotte.

W. E. Haynes of Gastonia, the secretary, read the minutes of the previous meeting. Asheville was received into the organization as a new member.

James D. Smith, of Kings Mountain, reported on the National Convention; G. C. Lindgren, chairman of business, reported on Camp Finney, and Rt. Rev. Edwin A. Penick, D. D., chairman of the program committee at Camp Finney, made his report.

It was agreed that the boys' camp be continued next summer, its success this year being stressed.

Resolutions of respect for M. C. Thompson, of this city, were adopted, a recess following.

Supper was served at 6:30 o'clock at the parish house with Alex. Walker as toastmaster. W. L. Balthis, of Gastonia, led a round table discussion on chapter methods.

Speakers at the evening service were Carl Seldon, who told of Camp Finney; G. S. Lindgren, who spoke of the Chicago convention, and an address by Rev. George Floyd Rogers, rector of St. Peter's Church.

The Piedmont Carolina assembly consists of chapters of the Brotherhood of St. Andrews, which is a men's organization in the Episcopal Church devoted to the church work, at Charlotte, Bessemer City, High Shoals, Gastonia, Lincolnton, Lexington, Hickory, Marion and Asheville.

There were forty members of the Brotherhood of St. Andrew present, and six or eight visitors.

V. O. CLARKSON.

### GUILFORD DISTRICT MEETING

On the evening of November 6th at Holy Trinity parish house, Greensboro, there assembled about ninety men for a supper and get-to-gether to consider the Church's program. Through a stormy night about fifty men from outside of town, some of them from forty-five miles distant, came and returned to their homes that night. It was a "dutch" affair. Holy Trinity Church merely extending the hospitality of its parish house. Some men declared it was the most enthusiastic laymen's meeting they have ever attended. Addresses were made by Rev. John M. B. Gill, of Nanking, China, at present a secretary of the field department, Rev. Charles B. Scoville, our new director of religious education for the diocese, Rev. R. E. Gribbin, and several laymen from various parishes.

### FORSYTH DISTRICT MEETING

The laymen of the Forsyth District had a supper in St. Paul's parish house, Winston-Salem, on October 10. Forty-nine were present. Bishop Penick made a splendid address on "The Program of the Church."

### "THE DREAM OF MY LIFE," SAID DEAN LATHROP

The conference on Christian social service in the Diocese of North Carolina opened at 10:45 on Tuesday morning, October 30th at Chapel Hill, with a service of holy communion in the Chapel of the Cross. Bishop Cheshire and the Rev. A. S. Lawrence officiated at the celebration. Following this a brief service was held on the site of the new church, in which service the blessing of Providence was invoked on the building for which ground has already been broken.

The conference proper began at 11:45 in the parish house. The Rev. Lewis N. Taylor, chairman of the social service committee, presided. The hall was filled to its capacity and all were gripped and inspired by the addresses and discussions of the day.

Dr. Joseph Hyde Pratt, president of the North Carolina Conference for Social Service, was the first speaker. He addressed himself to the subject, "Co-operation of State Conference with other Social Service Organizations." He defined social service as "an act done for the benefit of the community—conservation of health, care of the defectives, care of children, supplying pure water, procuring clean streets, and public buildings, lessening illiteracy, enforcing the compulsory education law," etc. He urged that churches should get behind clean-up campaigns and health work, and every community enterprise for the betterment of life and life's environment. "Prevention and protection is our watchword," he said. Professor Odum, Mr. Bost and Bishop Cheshire spoke interestingly on the subject of the church and active Christian service, in the discussion of Dr. Pratt's paper. Bishop Cheshire urged that the Church, "ought to be back of every good work for serving humanity."

Mrs Kate Burr Johnson, director of the North Carolina Department of Public Welfare, was heard in an impelling and enlightening discussion of the theme, "What the State Department of Public Welfare Expects of the Episcopal Church." She spoke of the five boards under her department, (1) County Organization; (2) Mental Health and Hygiene, bureau for feeble-minded children; (3) Bureau of Institutional Supervision, State and county homes, penal institutions; (4) Promotion and Education, bureau for training workers in the social service field; (5) Bureau of Child Welfare, for delinquents under sixteen. She said there are several "homes" in the State where the per capita cost was $90 a month. She paid her respects to the prison system in North Carolina and declared that the county jail as it now exists is a disgrace and a menace and must be eventually banished.

Adjournment for luncheon came at 1:30 and the conference reconvened at 2:30 when the Rev. Carey Montague, executive secretary of the department of social service in the diocese of Virginia was introduced and spoke interestingly of the work being done in Virginia, especially as regards hospital visitation, Christmas gift-giving, institutional helpfulness, etc.

He was followed by the Rev. Chas. N. Lathrop, executive secretary of the Department of Social Service of the National Council, New York City. Mr. Lathrop said, "This conference has been 'the dream' that I have long had for the whole Church," and showed that he had been endeavoring to get the Church to relate itself to every movement that tended to better life and life's conditions in every community, "conserving and enriching human life and bettering conditions surrounding human life," quoting a previous speaker. He declared that this "heresy" must be gotten rid of, namely, that the Episcopal Church is a little circle of people whose services is limited to its own clique or parish—this clique often being a source of dis-union in the community. Discussion followed and the meeting was adjourned with the benediction by Bishop Cheshire.

### SEWANEE OPENS 66TH YEAR; THEOLOGICAL SCHOOL RECEIVES MANY GIFTS

With Dr. Charles Luke Wells beginning his second year as dean, the Theological School at Sewanee opened the 1923-24 scholastic year with a total enrollment of twenty-six students, an increase of six over the previous year. Out of this number six are seniors, five are intermediates and the rest juniors and special students. These men come from an area enclosed by lines drawn from New York City to Cuba; from Cleveland, Mississippi, through Le Mars, Iowa, to Madison, Wisconsin, and three of the new men are former students of the Du Bose Training School at Monteagle, Tennessee. The entire theological faculty of last year returned intact and it is probable that one or two additions to the present faculty will be made before Christmas. At the present time, Rev. Mr. James S. Holland, A.B., M.D., graduate of the General Seminary and rector of the Otey Parish here, is assisting the dean in junior homiletics and pastoral care.

A new altar with reredos, the gift of Mr. and Mrs. Telfair Hodgson and his sister, Mrs. O. N. Torian, has recently been presented to the St. Luke's chapel. The altar was designed by the American Seating Company, Chicago, and bears the following inscription: "To the Glory of God, and in loving memory of Frances Glen Potter, wife of the Rev. Telfair Hodgson, born January 24, 1845, died June 13, 1907. 'According to your faith be it done unto you.'" The reredos includes a group of pictures comprising the twelve apostles and our Lord on the Cross, painted by Dr. Oertel especially for this reredos. In addition to this generous gift, the St. Luke's Chapel has lately been equipped with a complete new set of prayer books and hymnals, donated by Mr. Henry L. Hobert, of New York, and the New York Bible and Prayer Book Society.

St. Luke's Theological library also shows ample signs of progress in the way of two hundred new volumes given by Mrs. Jewett Williams in memory of her husband, the Rev. Prof. Jewett Williams and taken from his personal library. Professor Williams held the chair of New Testament Interpretation in the Theological School until the outbreak of the World War, at which time he resigned, took up arms in his country's cause, and laid down his life on the battlefields of France.

Mr. J. F. Neate, of Ohio, wrote to the vice-chancellor of the university during the summer and enclosed his contribution of $2,000.00 towards the establishment of an endowed chair in memory of the late William Porcher DuBose, D. D., former dean of the Theological School.

The University at large is on the eve of a very prosperous and successful year. The enrollment while no larger than last year is about as large as present facilities will accomodate, and next year when another new stone dormitory will have been completed, a substantial increased student body can be expected. The entire academic faculty of last year has returned with the sole exception of Mr. John N. Ware of the language department, who was granted a year's absence to complete work on his doctor's degree at Johns Hopkins University; three additional instructors have been added. Also a school of forestry has been established and two courses in that department are being offered this year. Mr. G. A. Garrett, a graduate of the Yale school of forestry, and former football star of Yale University, is in charge of this department.

### KINDLY INFORM REV. MR. HOLBROOK

Rev. Charles P. Holbrook, rector of the Church at Southern Pines, is ministering to the patients at the State Sanatorium and also to the girls at Samarcand. He would be glad to hear from the clergy who know of any people at either of these places.

### CONVENTION REFLECTIONS FROM CHAPEL HILL

Arising out of the conference on Christian social service held at Chapel Hill on October 30th, under the auspices of the diocese:

(1) The State of North Carolina has caught a vision! The embodiment of that vision is the bureau that she has created under the title, "The State Board of Charities and Public Welfare." The significance of the title lies largely in the last three words—and public welfare. These words became a part of the title in 1917, and represent the entrance of the bureau upon a new and larger conception of its work, namely, responsibility for the welfare of society.

(2) The Episcopal Church in the Diocese of North Carolina is seeking for guidance, in the matter of social service, from the State. A healthy sign! Humility is always a healthy sign. When one becomes "as a little child" there is hope (even when it is the Church!) of entering into the kingdom of heaven.

(3) The State of North Carolina, through her Board of Public Welfare and her University, is calling loudly for the help of the Church people of the State in actualizing her vision of public welfare. She is persuaded it is spiritual power that is needed to make effective any program for public welfare, and that religion is the one dynamic that can effectively release her latent spiritual forces. One finds substantiation of this statement, first, in the frequency with which one hears from the lips of State social workers, "If the Church had only been back of this movement there would have been no trouble in carrying it through"; and, second, in the way that the courses at the University, in sociology, rural economics, etc., are linked up with religion. The library of the Department of Rural Social Economics bears eloquent witness to this fact.

(4) But "the Church people of the State" have no medium of expression. Some of them express themselves through Methodism, some through Presbyterianism, some through Episcopalianism—but unfortunately the constructive power of these 'isms is by no means commensurate with the destructive power of schisms. How can "the Church people of the State" speak with one voice and so respond with all their might to the call of the State for Christian social service?

(5) This question was answered by the chairman of the North Carolina Conference for Social Service, who threw out in his address the illuminating suggestion: "All the churches in the State united for social service."

Query: Is not such Church-wide organization just what we need to put "all of the Church people of the State" back of the State's program of public welfare, and so bring it to pass that Church and State shall be working together, hand in hand, to bring in the kingdom of heaven?

The following "one-foot bookshelf" would prove illuminating to those who are groping after a rural Church which should be at once the inspiration of the life of the community and the agency through which that life finds expression. The books (which are only a sample of what is said to be the finest library of its kind in the country) may be borrowed from the Department of Rural Social Economics by application to the librarian, Miss H. R. Smedes:

The Country Church in the South (Masters); The Farmer and His Community (Sanderson); Rural Life (Galpin); The Church at the Center (Wilson); The Country Church (Gill and Pinchot); The Social Trend (Ross); The Country Town (Anderson); The Reconstruction of Religion (Elwood); The Rural Life Problems of the United States (Plunkett); The Story of John Frederick Oberlin (Beard); Church Co-operation in Country Life (Voght); Fear God in Your Own Village (Morse); Co-operation in Coopersburg (Brunner); The Church in the Rural Country (Wilson).

EMILIE R. HOLMES.

### THE NEAR EAST RELIEF

The great exodus of the Christians who remained in Turkish territory till the Lausanne treaty compelled us to adopt emergency measures which considerably drained our funds for the support of the orphans.

The N. E. R. helped these refugees, believing the faithful American Christians will approve of our stand and that they will make good a possible deficit.

We have to see, through the writer, these unfortunate, homeless Christians, whose only offense was their faith. We also must continue to feed and to bring up the orphans whom Providence has put into our care. About 115,000 children are daily taken care of—given food, medical attention and vocational training. Most of them (68.7%) are of the tender age (between 2 and 12); only 16% of these children (those of 12 to 14 years old) can earn their way in the orphanage.

Since, thanks to God, the cataclysm is over, every year will see a large number of children going into the world, and consequently also a decrease in intensity and extension of our appeal.

But we must keep up asking for help in money and clothing for a few years more. We cannot stop till the last child is securely ushered into the world, fully equipped to win the battle of life.

At the last Diocesan Convention the work of the N. E. R. was endorsed. Some towns have responded in a very satisfactory manner.

The Rev. A. Theodore Y. Hanunian, J.D., formerly professor of sociology in Hastings College, Nebraska, a priest of the Church in the diocese of Chicago, who is licensed to officiate in this diocese and in Western North Carolina, is the new Field Director in this district.

### HOLY COMFORTER'S RECTOR HONORED BY ALAMANCE

At the annual meeting of the Alamance County Sunday School Convention in October, held in the Hawfield's Presbyterian Church, the rector of the Church of the Holy Comforter, Burlington, the Rev. Thos F. Opie, was elected president of the Association for the coming year. This was a high compliment to Mr. Opie, as there are several scores of schools and several hundred members connected with the county association.

### NEWS FROM REV. MR. NASH

Apartado 27, Pachuca, Mexico.

Just a line to ask you to let me have my copy of the Carolina Churchman sent to the above address, for I am still connected with the Diocese, and interested in all its work. At first I thought that we would have to come back as Mrs. Nash was quite overcome by the altitude, but she is better now, and we are hoping to be able to stay and work here, for the need is far greater than I had any idea.

Hoping that everything goes well with you and your family and with kindest regards.

Yours sincerely,

H. O. NASH.

### TWO THOUSAND BEDS NEEDED IF STATE MEETS STANDARD REQUIREMENTS FOR FIGHTING TUBERCULOSIS

North Carolina is in need of 2,000 more beds for treating tuberculosis cases if she attains the standard of equipment that the National Tuberculosis Association has set for all the States. As a matter of fact, the State and counties together have only 358 beds for public use. This number includes the 200 beds at the State Sanatorium that are for white people, the 64 beds at the Negro Division of the Sanatorium, the 64 beds at the Guilford County Sanatorium and the 30 beds at the Forsyth County Sanatorium.

### PARISH SUPPORT AND THE CHURCH'S MISSION

The Diocese of Erie furnishes a striking illustration of the reflex benefit that comes to the parishes through the stimulus of the Nation-Wide Campaign.

In 1919 when the diocese was set apart, the receipts for parish purposes were, $53,372; in 1919 they reached $101,475; in 1921 they were $210,900.

They did not quite double in ten years. They more than doubled in two years.

### BISHOP PENICK IN HENDERSON

The Nation-Wide Campaign was the subject of a splendidly clear and forceful address by the Right Rev. Edwin A. Penick, Bishop Coadjutor of the Diocese of North Carolina, at Holy Innocents Church last evening. It was the bishop's first visit to this parish and a splendid congregation, which included a number of visitors from nearby towns also, listened attentively to his earnest words, and remained after the service to meet him personally in the Parish House.

As a business proposition, Bishop Penick described the plan of the church's program, filling in his concise exposition with well drawn pictures of the situations in need of help and those being helped by the Episcopal Church through its new and efficient methods, introduced in 1919 at the General Convention.

He explained that 21 million dollars is the goal for the next triennium, 1923, 1924, 1925. He explained clearly how much of this money would be used for the work of the church now already in existence; how much would be used to establish work in other places where it is now needed; and how much for religious education. In detail he described a few places, at home and abroad, where this support reaches, also telling of the value to the church of its educational institutions.

At the conclusion of his address, the Rector, Rev. I. W. Hughes, introduced Rev. Charles B. Scoville, of Concord, who has recently come to North Carolina from Los Angeles, California. Mr. Scoville has charge of the young people's work, and he spoke briefly and directly on the good which the Nation-Wide Campaign has accomplished for religious education. After the service he met with the Young People's Service League for a helpful discussion of their problems.

A special anthem was sung by the choir for the evening service, an arrangement of the hymn, "My Faith Looks Up to Thee," with violin obligato by Mr. Bass and solo parts by Mrs. N. P. Strause, Mrs. J. H. Brodie, and Mr. A. D Patterson. Mrs. I. W. Hughes, the organist, accompanied.

### HOLY COMFORTER, BURLINGTON, PRESENTS PAGEANTS, INSTALLS RADIO, AND FORMS YOUNG PEOPLE'S SOCIETY

The pageant, Advance the Line, written for use in connection with the forward program of the Church, was presented with great effectiveness on the twenty-fifth Sunday after Trinity, in the Church of the Holy Comforter, Burlington. This simple but very impressive pageant should have wide recognition by local parishes, as it is easily put on and is full of real, helpful significance. At this service eight little children were received into the Church by baptism.

A radio outfit has been installed in the Holy Comforter rectory and gives great pleasure to those in the house. It was made possible by the generosity of one of the laymen of the parish.

Recently a Young People's Society was organized and the young men and young ladies are conducting its weekly sessions independently of the elders of the parish. It should prove a helpful service to the whole parish.

### CONFERENCE ON NATION-WIDE CAMPAIGN, ORANGE DISTRICT

This district conference embracing five counties, Orange, Durham, Person, Chatham and Lee, had their conference in St. Philips Church on the 7th day of November, 1923.

The day opened with celebration of Holy Communion at 10 o'clock at which there were about fifty persons present. We had a good delegation from Hillsboro, Chapel Hill, Pittsboro and Roxboro.

From 10:30 to 1 o'clock the Woman's Auxiliary of the District held their session, and it was well attended.

There was a general discussion of matters pertaining to the Nation-Wide Campaign and other Church matters. Archdeacon Bethea, of Raleigh, made an inspiring talk concerning his work in the Convocation. Mrs. T. W. Bickett delivered a fine address on the recent meeting of the Southern Provincial Synod at Sewanee, which was a great incentive to those present. After a most beneficial conference of round talk talks, lunch was served by the Durham Auxiliary in the Parish House.

The afternoon session was held at 3:30 o'clock and was presided over by the Rev. Robert E. Gribben, of Winston-Salem, it being a conference more particularly on the subject of the Nation-Wide Campaign. This was followed by an address by the Rev. Wyatt Brown, of St. Michael's Church, of Baltimore, who stressed the importance of the Nation-Wide Campaign. On Wednesday evening at 7:30 o'clock another conference was held, and an address was delivered by the Rev. Mr. Brown, who spoke on the benefits of the Campaign since it was inaugurated in 1920. The Episcopal Church, he stated, had given $10,000,000 more than it ever did before, and the salary of the Clergy had been increased two and one-half millions the first two years. 215 Missionaries had been sent out, and the Sunday schools and teachers had increased greatly and there were many more seeking the Ministry. He advised that these highly important interest be kept up.

E. K. POWE,
District Chairman.

### WHERE ARE THE CARDS?

Some twenty or more of the clergy in the diocese have failed to return the self-addressed postal cards sent out several months back by the chairman of the diocesan pubilicity committee. At his own expense the chairman sent out letters, in first-class mail, with self-addressed postal cards, for answers to questions bearing on certain publicity measures recommended by the committee and endorsed by the last diocesan convention. These letters went to every active rector and missionary in the diocese. If this falls under the vision of any who have not returned the cards referred to, let the reader look up the card and mail it blank, if he does not care to commit himself as to the questions asked—but MAIL the card!

THOS. F. OPIE, Chairman.
Burlington, N. C.

### OXFORD HAS A NEW RECTORY

A beautiful and commodious rectory has recently been completed in St. Stephen's Parish, and the rector has entered into possession. Three bathrooms, a sleeping porch, and all the modern conveniences in generous form, make up the equipment of one of the best rectories in the Diocese.

On the first night of occupancy a reception was given by the rector and his daughter Margaret, to members of the congregation and friends in the little city.

### JUST SUPPOSE!

"No man, for example, should accept a position on a vestry who does not intend to be in his parish church every Sunday morning. There is no greater honor in a community, large or small, than to be elected a vestryman of the church. That honor has corresponding responsibilities. The first responsibility is to come regularly to divine service. No other quality or activity can take the place of that. A vestryman who does not come to church wounds his parish. He should have the courage to decline the honorable post offered him if he does not intend to fulfill its first and essential requirement."

Speaking of "The Spiritual Responsibilities of Vestrymen," Dr. Slattery, Bishop-Coadjutor of Massachusetts, used the above words in his Convention address.

Verbum sap.

### THE GERMAN YOUTH MOVEMENT

The youth movement in Germany is one of the hopeful signs in a dark situation. Profoundly pacifist in character, it is seeking to maintain Germany as a Republic and is trying to create a Germany that will be founded on more enduring basis than was the Empire of the Kaiser. It deserves all possible encouragement in this effort which every lover of peace will commend.—National Council for Prevention of War Bulletin.

Suriman has the smallest range of temperature of any place in the world. The summer temperature is 78 and the winter 77 1-2 degrees.

### DISTRICT MEETING IN ROWAN

The second meeting of the Rowan district was held in Grace Church, Lexington, on Wednesday, November 14th.

The program began with Holy Communion at eleven o'clock. Rev. Wilmot S. Holmes, Celebrated, assisted by Archdeacon Hardin.

Mrs. C. F. Massey, district chairman, ably presided over the business session.

Mrs. J. C. Bower, of Lexington, greeted the guests most graciously, and Miss Emma Hall of Charlotte, North Carolina chairman of districts, responded in a manner all her own; truly she is an inspiration.

The following officers were elected: Educational secretary, Mrs. Peter Hairston; U. T. O. custodian, Mrs. Frank Hill; Box work secretary, Mrs. Geo. White.

Mrs. T. W. Bickett, our much loved president talked most interestingly of the Auxiliary work, putting stress upon the special features: Bishop Tuttle Memorial, United Thank Offering, Hoke Ramsaur Memorial In the absence of Prayer-Partnership Plan, Mrs. Charles Adams, Mrs. Bickett explained this splendid new idea in detail.

Miss Emma Hall told of the progress of the Hoke Ramsaur Memorial at Pendami, Liberia.

Noonday prayer for missions was said by Rev. Mark H. Milne.

At one o'clock the ladies of Lexington Auxiliary were delightful hostesses at luncheon.

Miss Easdale Shaw, educational secretary of the diocese, opened the afternoon session with enthusiastic plans for mission study classes for the coming year.

Miss E. C. Marshall, box work secretary of the convocation, gave an interesting talk about our box work.

Archdeacon Hardin brought the meeting to a close with a splendid talk on the value of district organization.

This district is composed of nine branches of the Woman's Auxiliary in four counties; eight auxiliaries were represented.

All who attended this splendid meeting felt greatly benefited and a new inspiration to carry forward the work of the Women's Auxiliary.

MARIE HARDIN SIGMON,
Secretary.

### FINNS IN THE UNITED STATES

"Of the many elements which go to make up the population of the United States, there is perhaps none so little understood as the Finn." With this introduction, a little booklet just issued by the Department of Missions goes on to describe the interesting culture, characteristics, religion, and history of this northern people, some three or four hundred thousand of whom are now in the country, and who, it is rather astonishing to note, have been coming ever since 1641, being, therefore, in that respect, about as American as anything could be.

Most of the present generation are settled in Michigan and Minnesota—more than half of them in rural districts. Churchmen in contact with them anywhere, or interested in the racial make-up of the country, will be interested in this pamphlet. (Order from the Bookstore, 281 Fourth Avenue, New York, No. 1525, ten cents.)

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What about using your car from time to time this summer to take children from your nearest orphanage for fresh-air rides? Two Rhode Island babies conversed as follows on a recent occasion of this sort: "I have never went in a nortybile." "Who sent it—God?" "No; our bis'op!"

### GIFT DECLINED WITH THANKS

Some time ago the people of St. Paul's Church, Kiangwan, in the District of Shanghai, China, began to accumulate a fund for a new church. They feared they would be unable to complete their building without help from this country. The American Church Building Fund kindly agreed to make a gift of $500. A letter has come from Bishop Graves stating that the people of St. Paul's will not need this help from America as they have raised the full amount needed and more. The last $2,000, Mexican, has been given by a Chinese Churchwoman in memory of her father.

### ST. JOHN'S, OSAKA

Here is a new name for your parish paper. St. John's Church, Osaka, Japan, issues every month a parish organ called "The Holy Battle."

St. John's is thirty-six years old. It has been rejoicing in a new parish house and remodeled rectory. With the added facilities the Church school has doubled in size. A roof garden provides a safe playground for children on weekdays, and a place for outdoor evening services in summer. More than a fourth of the money needed was raised by the people of the parish; the rest was given by American friends through Bishop Tucker.

### SHE WAS RIGHT

"Ah, madam," said the pious visitor, "I am about giving advice and consolation to unhappy wives. Do you know where your husband is every night?"

"Indeed, I do."

"Alas, madam. You think you do, but he may be here, there, anywhere."

"Well, if he gets out of the place where he is now, he has to raise a granite slab that weighs at least a ton, and he couldn't even lift a scuttle of coal while he was alive."—Birmingham Age-Herald.

### A SLAM AT DAD

The daughter of a certain strict-principled old deacon had attended a dance the previous night, much against her father's wishes. When she appeared for breakfast the next morning, he greeted her with the words:

"Good morning, daughter of Satan."

To which the maiden respectfully replied:

"Good morning, father."—Cornell Widow.

### A BIBLICAL SCHOLAR

"And do you know your Bible, my child?"

"Oh, yes; I know everything that's in it. Sister's young man's photo is in it, an' ma's recipe for face cream, an' a lock of my hair cut off when I was a baby, an' the ticket for pa's watch."—Melbourne Punch.

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The gain in membership in the churches of America in 1922 was greater than in any previous year, if statistics can be relied on. In the way of financial gifts all records were broken. More than $60,000,000 was spent for new church buildings, ministers' salaries were increased, and $40,000,000 was contributed to foreign missions—all of which leads us to remark: There is, after all, some reason for hope that the American people will once reach a stage where they will pay more money for religion than for candy. Our outlay for candy in 1921 was $1,000,000,000.—Ministers Monthly.

### GRANVILLE DISTRICT MET IN HENDERSON

The Granville District of the Woman's Auxiliary of the Episcopal Church in the Diocese of North Carolina held its annual meeting at the Church of the Holy Innocents, with Mrs. Henry Cooper, of Oxford, presiding over the morning and afternoon sessions, and with Mrs. Maurice S. Clifton, of Louisburg, in the secretary's place.

#### Morning Session

Immediately after the corporate communion service in the church, the delegates adjourned to the auditorium of the Parish House for the remainder of the session. Here the visitors, bishop, ministers, and members of the Woman's Auxiliary were greeted and welcomed in a brief but graceful speech by Mrs. I. W. Hughes in behalf of the Woman's Auxiliary and the Bessie Blacknall chapter, Mrs. R. H. Lewis, of Oxford, responded to the speech of welcome in behalf of the visitors.

Bishop Penick, who was compelled to leave early to attend the funeral of Rev. Mr. Pittinger, in Raleigh, made a short but inspiring talk on the work of the Nation-Wide Campaign. He spoke of the purpose of the Incarnation of Christ, the pur-

(Continued on page 11)

## The Woman's Auxiliary

### THE BOX WORK

During the World War, the women of America responded nobly to the call of the nation for assistance, service and sacrifice for the Red Cross. Our Church is now calling upon the women to do a similar work under the banner of Christ. Shall we not as Christian women do as much under that banner as under the flag of our country?

The supply department of the Women's Auxiliary has recently surveyed the mission field and now presents an outline of the call for supplies from the whole field, that shows the need for "personal boxes," missions, schools and hospitals supplies.

"Personal boxes" contain clothing and household supplies for missionaries and their families, who in far away lands are dependent upon these boxes for many of the necessities and most of the comforts of life. In many mission stations it is impossible to secure at any price the same sort of things which reach the missionaries through "personal boxes." The wife of a missionary has recently written, "It was with thanksgiving that my husband and I opened the box and found so many beautiful warm garments. Dear workers, who see this, drop a prayer of thanks into your box, that you are privileged to give joy and comfort to some struggling missionary's wife, for there is no joy like giving joy."

At mission stations "miscellaneous boxes" of clothing and useful articles are needed to help carry on the work of these missions. A large part of the clothing sent to our mission schools is sold to the pupils, who pay for it, either in money, produce, or work, all of which helps to support and run the school.

We all know how important it is for the hospitals to be well equipped with surgical dressings and supplies of all kinds. A letter from one of the mission hospitals, acknowledging a box of surgical dressings sent by a parish, says: "We have never had real hospital pads before, nor anything like your splendid dressings. Make-shifts are the best we have to work with."

Thousands of our women are experts in the making of dressings, and there must be many who would gladly help in supplying hot-water bottles, blankets, and the numerous articles that mean comfort to the sick.

On April the 9th, 1921, Mrs. Wade, head of the supply department in New York, held a conference with Mrs. Wall, who was at that time chairman of box work in our diocese in Raleigh, and this is the organization plan suggested. A diocesan head of this work; one chairman for each of our convocations, and a secretary for box work in each district, and a secretary for box work in each branch.

Part of this plan is in operation. Besides the diocesan head, we have Mrs. E. C. Marshall as chairman of the Charlotte Convocation, and Mrs. L. A. Tomlinson, chairman of the Raleigh Convocation. These will be in communication with the district box secretaries.

The wish now is for the branches to make such things as are standard for a supply department for each convocation, the convocation chairman to have charge. If an emergency should arise they can be used at once, or they can be used to fill in the allotment for the convocation to which the branch belongs.

This feature of the box work has not been developed, and it is earnestly hoped that by this plan a supply department can be organized in the diocese that will be effective in carrying out the purposes of this noble work in a systematic way.

This year I have sent 65 letters to the different branches in regard to box work. In these letters I urged a larger share in this work by the branches, and called attention to manner of receiving credits as follows: "If a branch sends a box to a worthy person or organization, and reports same to the box chairman, it will receive credit in the Diocese of North Carolina, but to receive credit at the Mission House it will be necessary to have and fill an allotment, or send a box to St. Augustine, St. Agnes, Good Samaritan or Thompson Orphanage."

These allotments are sent out to the box chairman of the diocese by Mrs. G. K. B. Wade, who is head of the supply department in New York. The allotments contain itemized lists of articles of clothing, school supplies, and hospital dressings and supplies, such as are needed for use by missionaries and their families, mission schools, and hospitals. These allotments when received are sent by the box chairman to the chairman of box work in each convocation, and the latter in turn distributes and apportions this work among the districts and branches, through the district secretary and the branch secretaries.

These allotments are supposed to be filled and sent to proper destination as follows: Personal boxes should be sent by Christmas; if not, without fail by Easter. This also applies to catechist suits. As new lists are sent to the missions in May, all mission boxes should be completed by May 1st, so that boxes will be received before making out lists for following year. All personal and catechist lists which cannot be filled completely must be returned in January. Mission appeals which cannot be filled completely must be returned by middle of Lent. These boxes should be filled exactly according to the list. As soon as the portions of allotments are completed by the branches, they will be sent to the convocation chairman who has full instructions as to marking and shipping same.

In conclusion, let me say that this is real mission work, for we are sending comfort, necessities, cheer and assistance to those on the mission fields, those whom we have sent to do this work for our Lord. And to make this work successful, it must have the hearty and prayerful co-operation of the Christian women of the diocese. The box work is worthy of our best efforts and this I trust it will receive from us all.

VIRGINIA BERNARD DEVIN.
Chairman of Box Work.

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### VALLE CRUCIS IS OPENED FOR YEAR

Valle Crucis mission school in October began its twenty-eighth consecutive year since it was revived by Bishop Cheshire in 1895.

Rev. James P. Burke, the new rector of the school, a graduate of the Western Theological Seminary, Chicago, formerly of Reidsville, N. C., conducted the opening exercises in the school chapel. Students from North and South Carolina, Virginia, and Tennessee were in attendance.

The faculty for the year is as follows: Miss Isabel Graves and Miss Virginia Bouldin, principals; Miss Eleanor Simpson, Mrs. Herman Freas, Miss Boyd Candill, Miss Mande Woodward, Mrs. Ben Farthing, and Mrs. W. R. Starnes.

The school is better equipped than ever before. Valle Vista cottage, with accommodations for fifteen additional students was put in excellent condition during the summer. The rectory is undergoing repairs and plans are being made for the erection of a new church building.—Winston-Salem Journal.

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### BURLINGTON BELIEVES IN STARTING THEM IN THE RIGHT WAY

A kindergarten has been opened in Burlington under the auspices of the Episcopal Church, with thirty-five little boys and girls enrolled and with a daily attendance of from twenty-five to thirty. A competent teacher has been engaged and the community is most enthusiastic about the new enterprise, as this is the only kindergarten in the city. No denominational lines are drawn and the kindergarten is being run according to strict kindergarten methods. The old frame church, abandoned twelve years ago, has been redeemed by painter, carpenter, plumber, etc., and has been transformed from an unused and unsightly building to an attractive kindergarten room, with approved kindergarten equipment. The kindergarten is free to all, up to the limit of its capacity.

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.

Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. I Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

Subscribers changing their addresses, or failing to receive their papers, should promptly notify us, giving, when necessary, both the old and new addresses. Subscribers wishing to discontinue their subscriptions should so notify, as an absence of such notification is considered a continuance of the subscription.

Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 1, 1920.

All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.



DIOCESE OF NORTH CAROLINA

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Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte


Entered as second-matter class at the postoffice at Raleigh, N. C.

## AGAIN? YES, AGAIN!

On another page we have printed a short article relative to the Near East Relief. Many towns in North Carolina have had campaigns this year. Most of the towns have not had these campaigns. There has come to North Carolina a new leader of this movement in the person of Rev. Theodore Y. Hanunian, a priest of our Church. He is an Armenian, born in Southern Russia, having the culture and training which will enable him to present this worthy cause along lines which should make any Christian proud to become a substantial advocate and supporter. When Mr. Hanunian called on us and we told him that the former leader instead of sending some one else to us came himself, and so presented his subject that people wanted to hear more, were not subjected to all kinds of horrible, repulsive and like-to-be-forgotten tortures, but made his appeal along lines of sacrifice, and what those stricken Christians have meant to Christianity for all times by their holding aloft the flame of their faith as heroically as any martyrs of old, and how their children whom we are helping to keep alive and rear up into splendid men and women who will seek to carry into life the type of Christianity which their forbears died for—that this speaker received an offering of about $1,300.00 from a medium-sized congregation. Mr. Hanunian quickly spoke up and said that those who had presented the cause in any other light in former times had been told that no longer must this be done. He further declared that those who had been guilty of relating all kinds of harrowing details were in most instances not real Armenians, but Syrians, who had been employed by the Near East Relief, men who knew of these things, and were genuinely interested, but given to the dramatic.

No matter what we may feel about being tired of hearing about these great relief movements, the truth will always stand that we are far more benefited than those who receive our gifts. These wasn't one who heard the former leader of the Near East Relief in these parts who did not go away feeling how picayune it was for him or for her to go away from that gathering finding fault with so many things in their daily life, and how profoundly thankful they ought to be with the many blessings bestowed upon them. So, let us remember what we do owe to these martyrs of the faith in Armenia, and show our appreciation by helping to care for their orphans, whose great mission will be to make good the kindness and the interest which the world has shown for and in them.

## WE DOUBT THE EFFECTIVENESS OF IT

The Golden Rule Sunday, if it could be conscientiously carried out, might prove a great success. But it does seem to us that it is attempting something which it is almost impossible to carry out. It is not easy to calculate just what a meal costs unless one eats at a cafeteria or hotel. If people would only give straight out, and live very simply for a day or so, or a week, say, the psychology would be more effective. The hotels and cafeterias, as it is now planned, would be greatly embarrassed, thereby entailing a heavier burden upon them than it is fair to expect. We admit there is much of the dramatic in it. And so far as we, and our household are concerned, we would prefer a more direct method of giving.

## OVERCOMING A NAME

Overcoming a name is about as easy as overcoming a face. How many times have you heard a person say when looking at some friend of yours, "My! What a homely face that man or that woman has!" It rather shocks you at first, because it has been so long since you yourself once thought the same about your friend. You have grown out of that feeling because of your affection or your admiration for the person in question. Then, you reply, "Well, you know you never would think that person was homely if you knew what a beautiful character he possesses, and what a charming smile comes over his face when you are talking to him." In other words, when we live close enough to people and see their real worth, the outward semblance takes on a far different estimate in our eyes. We do not necessarily have to live with people to find this to be true. What person looking at the face of Abraham Lincoln (i. e., what person not continuing to live within the narrowness of ante-bellum days) would think of the homeliness of it, so engrossed are we with the tremendous strength therein portrayed?

Now, in a name, it is much the same. We dislike certain names because we knew some person by that particular name whom we once disliked or did not admire. And yet we have the greatest respect for some name because of the type of man or woman who posses or posessed that name. Few of us love the name of the Protestant Episcopal Church in the United States of America, as a mere name. But we do so love the Church which is unfortunately called by that name, given it when people had more time to say things in than they now have, that we do not hear now so much about changing the name, nor are we particularly anxious to worry about the name itself, so interested are we in what the Church stands for and what we can do in helping her to maintain her stand.

The "Nation Wide Campaign!" not a "cam'pain," said some lady the other day, "but a real one it seems to give so many people." Exactly so. We have never seen many people who did like the name. But this we do know, that wherever men and women went to work to really try to do all in their power to carry out the Church's program, linking themselves up with the methods for instruction, for devotional gatherings, and for the parochial groups, which many combine into one meeting; and then find that men and women learning what it is all about, and how it definitely affects them, whether in the parish or the world at large, gave "as they are most bounden," these people forget the name, so enthusiastic are they over the mission for which the name stands. Where the heart is really at work and interested, the brain does not have much trouble in following. Let's get our hearts into the work, and stop that habit of feeling ashamed to mention the name to others. If we fall down on our job, we have a right to have that feeling of shame and embarrassment. If we pull together and raise this budget, the name, "Nation Wide Campaign," can take care of itself. How did you feel when you saw this in the Witness of a few weeks ago:

### A Diocese That Pays One Hundred Per Cent

The Diocese of North Carolina has completed 100 per cent payment of its 1922 quota, the quota being $42,-966, and the amount received, $42,-971.44.

### WHAT SHALL WE DO ABOUT IT?

That was a wonderful meeting in Chapel Hill. But it was a mere starter. One clear note was struck, and that was, that not only must we seek to let the influence of the Christian Church enter into local and State matters that concern the undermost persons, but that we, of the Church, must learn to co-operate with the other communions in our particular localities, seeing to it that the whole force of moral uplift in any locality direct its strategy and its impetus toward those evils and shortcomings which affect the body politic. How much have we who belong to the civic clubs for men and women learned by co-operation with men and women regardless of religious affiliation! How little regard is paid to the 'ologies and 'isms in thought when actual, practical relief work is being carried out by a group driven on by the love of the common bond, namely, the One who came "to seek and to save that which was lost!"

### HOUSE OF BISHOPS

The House of Bishops met in a special session in Dallas, November 14th, to consider the resignation of the Bishops of Hankow, Kyoto, Mexico and Spokane, and Pennsylvania, and to fill the vacancies occasioned in the mission field by the first four.

### A MISSIONARY ASPECT OF SOCIAL SERVICE

After Bishop Brent made an exploration journey to Bontoc in the Philippines in company with the Rev. W. C. Clapp, twenty-eight years ago, he wrote the following words: "We are agreed that the mission of our Church in the Philippines, after caring for our fellow-countrymen, was to those who were in heathen darkness, and likely to be exploited by all the forces making for unrighteousness which form the crest of the wave of what is called Christian civilization."

Whether it be Alaska or the Hawaiian Islands, where the white man's diseases have ravaged the native peoples, whether it be Africa and the slave trade, China and opium or Japan and industrial slums, that "crest of the wave of what is called Christian civilization" has left its sinister mark, and the pessmist almost truly observes that the contact of two civilizations generally means an exchange of vices.

We are entirely too complacent about the effect of our western civilization upon so-called inferior peoples. In China today Chinese leaders have had to fight sweatshop industries fostered by foreigners, and we seem not to realize that western commercialism cuts squarely across Christian attitudes toward life.

A popular weekly has recently demonstrated that our foreign trade owes much to the missionary. We can convincingly quote the leaders of other races in testimony to what they owe to missionary leadership. The existence of native churches, self-supporting and self-propagating, proves that Christianity has taken root. Only the thoughtless person today belittles Christian missions to non-Christian lands.

But many more than the thoughtless person give no attention to the fact that while, on the one hand, the missionary effort trickles in through inadequately supported and inadequately staffed ventures, our western materialism floods the Orient today in great commercial enterprises, in the motion picture, in magazines and bill-boards and in what we present to the Oriental visitor in our midst.

The contacts of our own civilization battle with the missionary for the interest and allegiance of the non-Christian. It becomes obvious that we seek very material goals. Despite our ideals and our good will, our city streets still train criminals, little children still work in factories; we are still bewildered by a machinery that breeds strife and more strife, politicians steer our elections, a gravely large portion of our citizens are strangers to the polls, we abhor war but talk solemnly about the horror of the next one.

We are unable to control the mechanics of life. The city continues to crowd human beings into quarters which rent laws cannot prohibit, the rural youth continue to leave the soil, and industrial bitterness periodically throttles our basic industries.

All this is becoming obvious to the non Christian as the bonds of our intercourse multiply daily. The fear is that he will accept it.

We cannot put too great a stress on our organized missionary effort. We must strain every nerve to pour into the Orient's millions the Christian leadership which is their and our hope.

But let us remember that every move we make here to approximate our society, our community, our neighborhood, our family, to the Kingdom of God will not lose its influence till it has touched the farthest shores of human habitation.

Every attempt to rehabilitate one who is at some disadvantage with life, every attempt to make citizens stewards of their democracy, every move to unite industrial forces in a common march toward a common goal of service, to the extent that it betters our society, will proportionately preach our Gospel to the non-Christians of the entire world.

The missionary effort is our conscious witness; our whole life, our social relationships, the motives that actuate our business, the manner in which we seek reaction, these are our unconscious witness. And the social service effort which we make here becomes a missionary effort in that it changes the character of that unconscious witness. So Prayer and Service again unite to help mankind.—Spirit of Missions.

November, 1923.

### REVEREND

Just a word with reference to a pervision of language, to a custom of speech which should by all means be ostracized. A contributor to the "Christian Century" writes: "The next time the ex-member of the legislature, who is now editing the Crossroads Courier, prints such an item as this: 'Rev. Smith of the Methodist church is a booster for the chamber of commerce. Keep up the good work, reverend' let the too-long-patient pastor parry thus: 'Go to, Honorable Hotchkiss. Am I not a man like unto you? Have I not organs, members, and initials as other men? If you tickle me, do I not laugh? If you cut me, Do I not bleed? If with a reverend title you irreverently embellish my cognomen after feloniously depriving it of its rightful alphabetical antecedents, do I not feel as foolish as you sound? Go to, honorable. Reverend me no reverends unless you can also initial me some initials."

The word "Reverend" is an adjective applied as a mark of respect to men who have entered the ministry. The word is not a title, and cannot be so used. It can never be used with the man's last name alone. The word can be used with a minister's full name, or it may be used with the prefix "Mr." or "Father" and his surname.

It is **incorrect** to say: Reverend Brown; Good morning, Reverend; or Dear Reverend (in a letter).

It is **correct** to say: The Rev. Mr. Brown; The Rev. James A. Brown; Dear Father Brown, or Dear Mr. Brown (in a letter).

The **proper greeting** is: Good morning, Father Brown, or Mr. Brown.

When calling on the telephone, or introducing, the correct usage is: Father Brown, Mr. Brown or the Rev. Mr. Brown. To address a letter: The Rev. James A. Brown.—Selected.

### ANOTHER WAY TO DIE

Out through untraveled spaces where no mind
Has dared to venture, let your sails be spread!
O world, there is another way to serve
Justice and liberty, than thus to fling
The glory and the wonder of young lives
Beneath the hoofs of horses! Send your soul
Into the earth and through the clouds to find it!

—Hermann Hagedorn.

**Granville District Met in Henderson**

(Continued from page 7)

pose of Missions, the purpose of the Church. The love of God, he said, is back of all, manifested by the sending of His Son, first to save sinners, then to give them more abundant life—this for all mankind. Missions are the means of carrying this good news and Church is God's appointed agency, he said.

Bishop Penick used the conference method in this address, asking questions, and having many of his statements verified by Biblical quotations given by the ladies present. He is a most attractive and appealing speaker, and every one regretted the necessity for him to leave before the end of the meeting.

Rev. Basil M. Walton, of Townsville, conducted the noonday prayer service, and Rev. Morrison Bethea, archdeacon of the diocese, spoke on the Convocation of Raleigh and the need of men.

The Rev. Charles Scoville, of High Point, then gave a splendid talk on the subject of young people's work, on which he is an expert, having been connected for some time with this work in California. He explained the purpose and the work of the Young People's Fellowship, using his own experience as a background. He will have charge of the work in the Diocese of North Carolina.

**Afternoon Session**

After a luncheon, served by the members of the two branches of the Woman's Auxiliary of Holy Innocents Church, in the reception room, the afternoon session of the district meeting opened at 2 o'clock. Mrs. Cooper, with her usual ease of manner, presided over the session.

The afternoon was filled with inspiring talks and with reports from the various branches represented. Mrs. W. A. Devin, of Oxford, box work chairman, spoke on the need and the interest of this work.

Mrs. S. P. Arrington, of Warrenton, chairman for raising the quota alloted to the district for Japanese relief work, asked the aid of Mrs. D. Y. Cooper, and in about ten minutes, by pledges from chapters and individuals present, $150, the quota, was raised, and most of the money handed in to Mrs. Arrington, who was greatly delighted, as was every one, at this quick response to the appeal.

Mrs. F. S. Spruill, of Rocky Mount, United Thank Offering custodian, then spoke on the blue boxes and how they should be used. This was followed by a short talk by Mrs. J. C. Robards, of Oxford, on the work of a parish U. T. O. custodian.

Mrs. M. C. Taylor, of Oxford, then gave an inspiring talk on the needs of the Thompson Orphanage, and the privilege of helping the orphans. She spoke particularly of the 12 mentally deficient children who need special care, and of the need of attention to tuberculosis, reminding the ladies of the swift approach of Thanksgiving and the special offering. A letter from Miss Maud Whitley, the district's Prayer Partner, was then read, describing her work among college students.

After prayers had been offered for guidance, the following officers were unanimously elected: Mrs. R. H. Lewis, box work secretary; Mrs. I. W. Hughes, Christian Social Service secretary; Mrs. J. C. Robards United Thank Offering treasurer.

Mrs. W. D. Burwell and Mrs. Allison Cooper represented the two Henderson branches of the Auxiliary. After the reports had been given from the various branches represented, Mrs. Delacroix, of Oxford, spoke on the service accomplished by the Church Periodical Club. Miss Sophronia Cooper, as district educational chairman, then read a short paper. Miss Claudia Hunter spoke feelingly on the Auxiliary Special for this triennium. Miss Hilliard of Oxford gave a brief report of the Social Service conference last week in Chapel Hill.

After a hymn the meeting was dismissed by the Rector, Rev. I. W. Hughes, who pronounced the benediction. Those visitors present were as follows:

Oxford—Mrs. R. H. Lewis, Mrs. W. M. Pugh, Mrs. J. B. Powell, Miss M. B. Hilliard, Mrs. T. W. Winston, Mrs. George Moore, Mrs. M. C. Taylor, Mrs. J. C. Robards, Miss Jeannette Biggs, Mrs. W. A. Devin, Mrs. J. C. Horner, Mrs. Luther Stark, Mrs. A. S. Hall, Mrs. Josiah Cannady, Miss Sophronia Cooper, Mrs. Loris Delacroix, Mrs. H. G. Cooper, Mrs. Tom Taylor.

Warrenton—Mrs. Howard Alston, Mrs. S. P. Arrington, Mrs. Walter Rogers Mrs. B. B. Williams, Mrs. A. W. Hall, Miss Rowe W. Jones, Mrs. T. D. Peck.

Louisburg—Mrs. Maurice Clifton, Mrs. Charles Macon, Mrs. Scoggins.

Townsville—Mrs. E. O. Taylor, Mrs. S. R. Jordan, Miss Alleyne Taylor.

Ridgeway—Mrs. Edward Petar, Mrs. J. O. Scott, Miss Sarah Petar, Mrs. D. C. Scott.

Middleburg—Mrs. T. H. Carroll.

Franklinton — Mrs. George Gilliam.

Other visitors were, Mrs. F. S. Sprill, Mrs. T. B. Bunn, and Mrs. L. W. Murphy, of Rocky Mount; Mrs. Bettie Wilson, of Dallas, Texas; Mrs. J. H. Parker, of New York; Mrs. A. F. Besson, of East Orange, N. J.

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**176 CHURCHMEN AT DINNER IN CHARLOTTE**

A new chapter in the history of the Episcopal Church of the North Carolina Diocese was written last evening, November 23d, when leading church laymen, to a total number of more than 176, representing the counties of Mecklenburg, Cabarrus and Union, assembled at a banquet in the auditorium of the parish house of St. Peter's Church to pledge concerted participation in the nation-wide campaign of the church.

Stirring addresses, stressing the tremendous program of development upon which the church has been launched and to the expansion of which it is pledged, were made by former United States Senator Christie Benet, of Columbia, S. C., and by Rt. Rev. Edwin A. Penick, bishop coadjutor of the diocese.

Following the banquet and addresses, a tri-county union of the men's clubs of the churches represented was organized by unanimous vote. The resolution, effectuating the new organization, was presented by G. S. Lindgren, of St. Peter's, and was as follows:

"That it is the sense of the churchmen here assembled from Mecklenburg, Cabarrus, and Union counties

"That an Inter-County Church Club be formed for mutual fellowship and encouragement, and that an annual banquet be held prior to the opening of the nation-wide campaign;

"That a central or executive committee be established to consist of two representatives elected from each church or mission, who shall have the power to elect officers and formulate such plans as may be necessary to carry out the above provision.

"That the present district chairman of the nation-wide campaign, R. H. Bonligny, be made temporary chairman of said committee, until a permanent organization shall have been effected."

The guests assembled for the banquet at 7 o'clock, and the program was opened with music by Don Richardson's orchestra. Then, led by Brent Drane, the assembled men opened festivities on their own behalf by joining in some rousing songs.

**Senator Benet Gives Church History**

Introduced by J. J. Parker, the toastmaster, Senator Benet caught the keynote that the brief introductory remarks of the toastmaster had sounded—the unprecedented activity of the men of the church that is beginning to be manifest—and elaborated the theme by presenting a graphic picture of the militant march of the church in its effort to carry an advanced civilization into all lands.

"The church," said Senator Benet, "is the one thing that is absolutely sure and certain in your life." He recalled the compelling power and influence of the church, which so interweaves its tenets into the affairs of life, through such sacraments as the marriage and baptismal ceremonies, the solemn burial service

(Continued on page 12)

### 176 Churchmen at Dinner in Charlotte

(Continued from page 11)

and the services of congregational worship, that without them civilization would totter.

Then he showed how the church was carrying the message of the Gospel, of right living and of personal and civic morality, into every land—the Orient, the Occident, the tropics, and the Arctic. Business men, he said, could not do the work of the specially trained missionaries, but they could participate just as surely by contributing the funds necessary to carry the work on. And, he said, the giving of money that had been accumulated by engaging in the occupation of life was equivalent to contributing portions of the lives of the givers. Senator Benet suggested that were business men to devote more of their time on Sundays to active church work and less to pleasure they could gain greater happiness and give greater happiness to the world.

**Bishop Penick Outlines Program**

Bishop Penick outlined briefly but with admirable clearness the ambitious program which stretches ahead of the Episcopal Church throughout the next three years, and which includes the expenditure of millions of dollars on a carefully prepared program of domestic and foreign missions. The national character of this work, which the annual nation-wide campaign will finance, was emphsaized in his statement that whereas North Carolina churches will be called upon to contribute $36,000 next year to the general church, a sum greater than that will be contributed by the general church for work among the negroes in this State. Prior to 1919, said Bishop Penick, the church had been drifting with no definite goal for concerted forward movement; but the general convention of that year adopted a national program, which was again unanimously adopted in 1922, and which is now growing to a remarkable extent.

The nation-wide campaign to raise the funds for the church budget will be brought to a climax in this diocese on December 9, on which day pledges for 1924 contribntions will be solicited.

A rising vote of thanks was extended to the special committee of the Church Service League, headed by Mrs. H. A. London, which served the banquet. And the celerity with which the men rose to extend their unanimous thanks testified to their enjoyment of the viands, which ranged from turkey and cranberry sauce to old-fashined mince pie.—Charlotte Observer.

### LETTER FROM W. J. SMITH

Mr. Editor:

It was my purpose to introduce the following preambles and resolutions on the second day of the last convention, but sickness kept me in doors and as I may not be able to attend another meeting, owing to my recent accident, I want to take this means of calling attention to the matter.

Whereas, it is very important that our parish records should be properly kept, and

Whereas, it is believed that some of our clergy and vestries are not as careful as they should be in this respect;

Therefore, be it resolved:

First, that the Bishop, Bishop Coadjutor, and Suffragan Bishop be respectfully asked that in their regular visitations through the diocese they ascertain if proper books have been provided for keeping the records of the parish.

Second, that they examine such books in their discretion, and see if the entries have been properly made.

Third, that they ascertain from the clergy of the diocese if they keep a private record of all their official acts, as required by Canon XXVI, section I.

Of course, Mr. Editor, our bishops know their duty, and it would not have been the purpose of the resolutions, nor is it my purpose now to dictate to them what to do, but merely to drop a hint, which if acted upon, would answer every purpose of any such resolutions in the convention. My own experience moved me to insert the third resolntion, for when I took charge of a certain parish in East Carolina some years ago, I was presented with a register with not a line written in it, nor was there any record of any sort in the possession of the vestry. From the previous rectors, and the older members, I gathered the facts as best I could and wrote them down. A few years later, when I took charge of another parish, I fonnd that the parish register had been burned, but fortunately the old original register had been preserved. With this, and the help of the older members, I filled out this register as best I could, but it is still imperfect and always will be.

If my experience and suggestions, Mr. Editor, will be of any assistance to any one, the object of this communication will be accomplished.

W. J. SMITH.

### When It is Brought Home to Us

(Continued from page 3)

great that we must go back on the action of our Diocesan Convention of 1922 and 1923 by not providing the funds voted in Raleigh and in Oxford."

Is it our intention to tell the vestry at Chapel Hill that they must do the best they can in meeting the spiritual needs of our sons and our brothers at the University without any assistance from us. (A large number of our clergy received their collegiate training at Chapel Hill.)

While we are asking, "What can we do for the training of our young people?" shall we fail to provide for the executive secretary of religious education who is regarded as one of the national leaders in Young People's work?

"Which shall it be?" will be determined not primarily by Diocesan authorities, but by each parishoner as he places his offering against the needs of the whole church and by each parish in the earnest effort made to meet the apportionment.

If small parishes and missions fail to make a conscientions endeavor to pledge the amount asked because they think some larger parishes should be given larger quotas, they judge themselves and sentence others.

If large parishes regard their apportionments as the maximum of obligation rather than as the minimum of opportunity, then they, too, judge themselves and sentence others.

One of the most hopeful signs in the diocese is the effort in practically every congregation to improve the efficiency of the work by enlarging the church, building a parish house, or increasing the rector's salary.

This desire on the part of so many congregations to do more at home can be easily accounted for by the continuous attempt made since 1919 "to inform the mind and to arouse the conscience" in the world's wide mission of the church. The world vision gave the larger parochial vision. To withdraw our world vision in favor of our local vision would be to indulge in a form of parochial material and spiritual suicide which might be compared, for its effectiveness and wisdom, to the action of the man who killed the goose which laid the golden egg.

The superintendent referred to above had a very delicate question to decide; every churchman in this diocese would have a very delicate question to decide if he were called upon to say what part of the existing and proposed work of the church as planned in the budget should be decreased or abandoned.

The superintendent of schools in that city will not have that question to decide again because the father referred to, the superintendent, and other interested citizens of that community more fully aroused to the idea that opportunity means responsibility are finding themselves able to help all needy ones in securing a high school education.

"The Story of the Program of the Church for 1923-25," the report of the Thompson Orphanage, the statements of the Archdeacons, present needs even more real than the boy and girl who wanted a High school education.

# Thompson Orphanage

## And Training Institution

REV. W. H. WHEELER, Editor.

### OCTOBER AT THE ORPHANAGE

Perhaps these notes will be published before or just after the annual Thanksgiving Offering, which is taken for the benefit of the various Orphanages of the State. I am anxious, however, to write just a word in regard to this Thanksgiving Offering, which is so greatly needed and therefore appreciated. I find that many of our people look upon this offering as something given over and above the actual needs of our own Orphanage. There is a rather wide-spread belief that the Nation-Wide Campaign contributions pay all the running expenses of the Thompson Orphanage. Doubtless, because of this belief, many parishes or missions request that their Thanksgiving Offering be deducted from their N. W. C. pledge. I feel that this mistaken idea and unfair practice should be corrected. Last year the Thompson Orphanage received less than $15,000 from the N. W. C. whereas it cost over $30,000 to run the Orphanage. It is very evident, therefore, how much we depend upon a generous Thanksgiving offering, and the regular monthly offerings from the faithful sixteen out of our two hundred Sunday schools, to keep the Orphanage running. This year we must have a bigger Thanksgiving offering than ever before if the new Infirmary and the Baby Cottage are to be kept running, and if you expect us to take care of the increased number of children.

Our older boys and girls attended the Made-in-Carolina Exposition, which was quite educational, and they were all much impressed by the variety and extent of Carolina-made products.

We have been getting very interesting letters from John Fort, our college boy, who writes: "I feel that my course is the best in the College. My subjects are: English, military science, botany, chemistry, laboratory work in chemistry, agricultural English, animal husbandry, citizenship, and drill three times a week." He also asks in one of his letters, "How is the speaking developing in the Young People's Service League? The boys here in the speaking clubs are eager to speak before the club, because they know that no man can be a great success in his business unless he learns to speak." We are right proud of our college boy and predict for him a brilliant future.

On October 6th, our children were all invited to attend the concert given by the Oxford Orphanage singing class, in the City Auditorium. It was a very fine program and much enjoyed.

Thanks to our very good friend, Mr. Thos. H. Webb, of Concord, we are now enjoying the very attractive electric lights which Mr. Webb had installed for us in our Chapel of St. Mary the Virgin.

On October 11th, the Superintendent attended the District meeting at St. Luke's, Northampton County, and had the privilege of speaking on the work of the Orphanage. On Sunday the 21st, the Superintendent was in Rocky Mount in the morning, and Tarboro in the evening, speaking in the interests of the Thompson Orphanage.

Through the kindness of Mr. Brown, Manager of the Imperial Theater, the children were invited to see Harold Lloyd in his very funny film, "Why Worry."

On October 26th, Dr. Geo. W. Lay, father of our Recreational and Social Worker, returning from a meeting of the Synod of Chattanooga, made us a brief call on his way home, which we very much enjoyed.

Wednesday morning, October 31st, Miss Elsie Nall, teacher of the Primary Grade, presented a little play, "The Harvest Blessings," in which her little tots were costumed as pumpkins, autumn leaves, ears of corn, and birds. The costumes would have done credit to the best professional costumer. The children are looking forward to their customary Halloween activities tonight, while the Superintendent is looking forward confidently to the biggest Thanksgiving Offering in the history of the Thompson Orphanage.

### Contributions in Kind

Miss Bernice Allen, Roanoke Rapids, 1 baby dress; Mrs. G. W. Alston, Raleigh, box of clothing; Mrs. R. T. Perry, Greensboro, 20 boxes of candy; Little Long Co., Charlotte, 18 pairs of bloomers; Mrs. E. T. Duncan, Charlotte, 6 dresses, 1 pair bloomers; Mrs. Terrell, Charlotte, 2 dresses; St. Stephen's Guild, Goldsboro, 14 pairs of shoes; Mrs. Hardeman, Charlotte, 1 dress, 9 combination suits, 5 princess slips, 2 boys' shirts, 2 pairs boys' pants; Mrs. Justice White, 1 girl's coat and hat; Miss Leila Corpening, Cheraw, 2 dresses, 1 skirt, 1 short coat.

### Cash Contributions Received From Sept. 10th to Oct. 10th

| | |
|---|---|
| Charlotte, Mrs. D. M. Rogers | $10.00 |
| Charlotte, W. H. Kelly | 24.00 |
| Charlotte, St. Agnes Guild, Church Holy Comforter | 10.00 |
| Charlotte, F. B. Ferris | 1.00 |
| Clinton, W. A., St. Paul's | 5.00 |
| Concord, Ray Smith | 5.00 |
| Erwin, W. A., Trinity Church | 26.33 |
| Gastonia, St. Marks S. S. | 11.15 |
| Goldsboro, W. A., St. Stephen's | 1.50 |
| Greensboro, St. Andrew's S.S. | 5.72 |
| Greensboro, C. L. Curtis | 5.00 |
| Henderson, Holy Innocents | 40.00 |
| Kannapolis, Mrs. W. L. Helms | 10.00 |
| Leaksville, Epiphany S. S. | 8.24 |
| Lenoir, Mrs. M. Bean | 5.00 |
| Louisburg, St. Paul's | 2.00 |
| Mooresville, St. James S. S. | 2.10 |
| Morganton, Rev. and Mrs. E. N. Joyner | 7.50 |
| New Bern, Mrs. Whitford | 5.00 |
| Raleigh, Church Good Shepherd | 12.44 |
| Raleigh, Parish Estate | 20.00 |
| Scotland Neck, Trinity S. S. | 1.50 |
| Scotland Neck, C. S. Alexander | 101.89 |
| Tarboro, Calvary Church | 2.35 |
| Tryon, E. A. Embury | 25.00 |
| Wadesboro, Calvary Church | 3.25 |
| Warrenton, Men's Bible Class | 4.75 |
| Wilmington, Miss Wilhelmina Harlow | 2.00 |
| Windsor, St. Thomas S. S. | 3.48 |
| N. W. C. of N. C. | 585.74 |
| Total | $950.94 |

### A VISITOR'S LETTER TO PATTERSON SCHOOL

Rev. H. A. Dobbin, the Principal of the School, asked me to write a letter for this issue of the News. I cheerfully comply with his request, and write without his dictation or knowledge of what I am writing. These are my personal observations in and around the school, written for the benefit of others who may desire to help this splendid institution.

If every reader of the Patterson School News could visit the "Happy Valley," he or she would certainly say that his or her "lines were cast in pleasant places." It is a beautiful land: like unto Canaan — fresh, sweet, big, and generous enough to destroy much of life's littleness, narrowness, staleness, and limitations. It is nature's beauty garden; between two ranges of towering mountains, bordering the Yadkin river for twelve miles or more; from whose summits a blue arch, more beautiful than anything lovely Italy can produce, bends as a benediction over the vari-colored picture of nature, nestling in such restful, quiet ease around the foothills that stretch along the base of the mountains on either side. The growing crops, meadows, and shrubbery lining the water streams, have the appearance of an arabesque pattern, and inspires the husbandman with pride in his valley farm. The cattle upon a hundred hills, and in as many dales, browse in apparent joy; slake their thirst from numerous brooklets, or loll beside the Yadkin river as it meanders and sings cheerily on its way to the sea, through meadows, tasseling corn, shaded avenues and fields that blossom as the rose. The valley scenes, the glorious sunrises and still more glorious sunsets, hold the beholder enraptured and lift the ascending thoughts to even higher altitudes.

It is in such environment the Patterson School is located. It is a school that should strongly appeal to the generosity of every lover of education, who desires to serve his fel-

(Continued on page 14)

### A Visitor's Letter to Patterson School

(Continued from page 13)

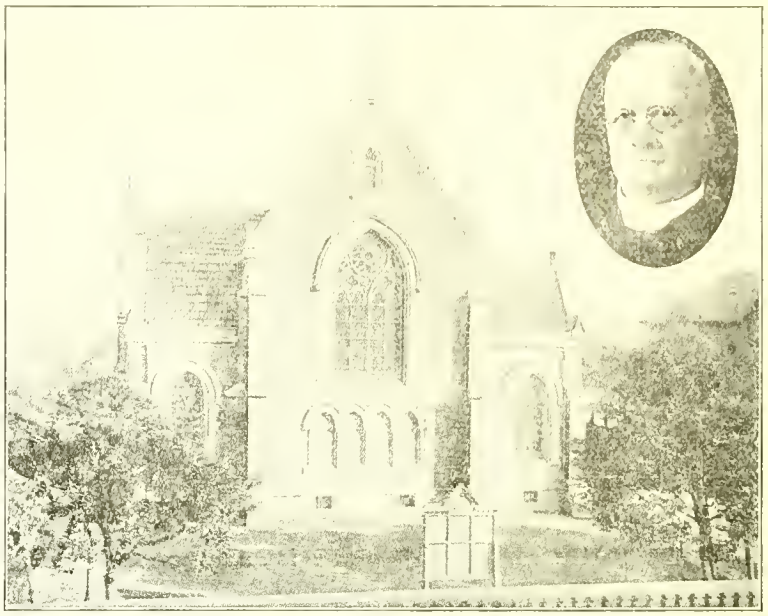
low men, and do the most good to the greatest number of worthy youths who have ambition and energy, and desire to secure a practical education, but have not the means to do this of themselves. But their work will bring them their coveted desires. The Patterson School is the instrument, in the hands of its charitable friends, to accomplish great results by their generous donations; and the more of these the larger and greater the work done, and the more boys helped.

This is my twelfth annual visitation to this school, and I find it in a splendid condition. The faculty is doing fine work. The principal, Rev. H. A. Dobbin, has this year excelled himself as a farmer. The farm itself is an inspiration in its appearance, neatness, and healthy-looking crops. The corn crop this year, if nothing happens to retard or dwart it, will be a bumper—the best in the history of the school, and shows the splendid work of the boys who worked through the summer in their steady course for knowledge. In foodstuffs of all kinds the school makes an abundance to feed the pupils the year through, but not enough to pay the salaries of the teachers, and here—with incidentals that cannot be produced on the farm—is where the donations are the generous handmaids in carrying on this great and good work.

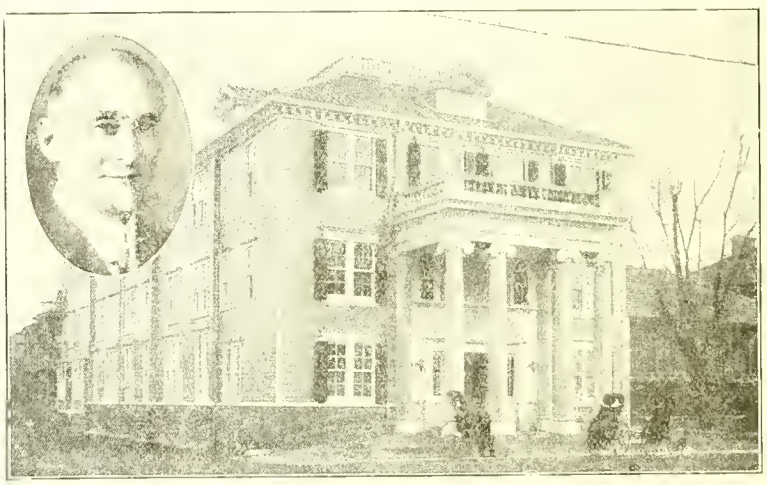
The school has been greatly blessed and helped in the past few years, but its needs and equipment are ever growing. It needs a power plant of its own. It has the water power, already harnessed, but the dynamo and electrical appliances are lacking, with also the means to procure them. Here is a point for good work, of a big, generous heart. The school needs a larger dining room to accommodate the ever-increasing number of boys. The present one is overflowing. It needs a modern laundry and a gymnasium, also a new cow barn. There are many other minor needs, but these are the greatest and most pressing at this time. What paeans of praise would go up if these could be secured in the next few months! Are there not some souls, somewhere, in which this appeal will strike a responsive chord, and make the joy bells ring in their hearts, with the blessings that will flow from their gifts to this end? Surely there is, and Heaven is smiling on them now, and waiting for their generosity to burst into well-springs of "work well done."

The Gard Memorial dormitory, completed some two years ago, a handsome three-story brick structure, has been one of the most valuable additions to the school, and has enabled the institution to double its capacity in the number of students accommo-

(Continued on page 16)



Holy Trinity Cathedral, Tokyo, Totally Destroyed.
Bishop McKim in corner.



St. Luke's Hospital, Tokyo, Totally Destroyed.
Dr. Teusler in corner.

### NATION-WIDE CAMPAIGN BUDGET FOR THE YEAR 1924

| | | |
|---|---|---|
| National Council | | $ 40,000.00 |
| Diocesan Budget: | | |
| Thompson Orphanage | $ 12,000.00 | |
| Charlotte Convocation | 10,500.00 | |
| Raleigh Convocation | 10,500.00 | |
| Colored Convocation | 5,000.00 | |
| St. Mary's School, Raleigh | 5,000.00 | |
| Chapel Hill | 1,275.00 | |
| Interest on Sewanee debt ($19,756.00) | 1,125.00 | |
| Diocesan Secretary for Religious Education | 1,000.00 | |
| Incidentals (including social service, religious education, executive committee and N. W. C. expenses) | 1,000.00 | |
| Expenses of Treasurer's Office | 1,600.00 | |
| Total Diocesan | | $ 49,000.00 |
| Total Budget | | $ 89,000.00 |

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ST. ANNE'S SCHOOL, Charlottesville, Va., $500.

ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va., $450.

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9-20

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|---|---|---|
| Ansonville—All Souls | $ 240.00 | $ 240.00 |
| Burlington—Holy Comforter | 1,849.00 | 1,694.10 |
| Charlotte—Chapel of Hope | 150.00 | 125.00 |
| Charlotte—Holy Comforter | 2,438.00 | 1,252.28 |
| Charlotte—St. Andrew's | 104.00 | 88.00 |
| Charlotte—St. Martin's | 2,410.00 | 2,150.94 |
| Charlotte—St. Mary's | 100.00 | 125.30 |
| Charlotte—St. Peter's | 6,863.00 | 6,536.62 |
| China Grove—Ascension | 152.00 | 147.02 |
| Cleveland—Christ | 300.00 | 150.00 |
| Concord—All Saints' | 1,000.00 | 698.20 |
| Coolemee—Good Shepherd | 400.00 | 379.61 |
| Davie County—Ascension | 150.00 | 176.29 |
| Elkin—Galloway Memorial | 28.00 | 30.00 |
| Germantown—St. Philip's | 84.00 | 60.75 |
| Greensboro—Holy Trinity | 3,190.00 | 2,600.00 |
| Greensboro—St. Andrew's | 1,700.00 | 919.38 |
| Hamlet—All Saints' | 120.00 | 31.26 |
| High Point—St. Mary's | 1,162.00 | 199.40 |
| Iredell Co.—St. James' | 100.00 | 10.00 |
| Laurinburg—St. David's | 145.00 | |
| Leaksville—The Epiphany | 456.00 | 385.00 |
| Lexington—Grace | 951.00 | 797.10 |
| Mayodan—Messiah | 100.00 | 83.50 |
| Mecklenburg County—St. Mark's | 242.00 | 202.00 |
| Milton—Christ | 50.00 | 54.00 |
| Monroe—St. Paul's | 400.00 | 362.60 |
| Mt. Airy—Trinity | 300.00 | 104.68 |
| Reidsville—St. Thomas | 500.00 | 159.00 |
| Rockingham—Messiah | 500.00 | 205.55 |
| Rockingham County—St. Andrew's | 10.00 | 12.85 |
| Rowan County—St. Jude's | 52.00 | |
| Rowan County—St. Matthew's | 107.00 | 107.00 |
| Salisbury—St. Luke's | 2,316.00 | 1,179.77 |
| Salisbury—St. Paul's | 200.00 | 153.95 |
| Salisbury—St. Peter's | 65.00 | 33.70 |
| Spencer—St. Joseph's | 25.00 | 10.00 |
| Spray—St. Luke's | 450.00 | 382.11 |
| Statesville—Trinity | 150.00 | 29.90 |
| Stoneville—Emmanuel | 20.00 | 3.60 |
| Union County—St. Timothy | 50.00 | 4.20 |
| Wadesboro—Calvary | 1,176.00 | 79.72 |
| Walnut Cove—Christ | 225.00 | 25.00 |
| Winston—St. Paul's | 3,493.00 | 2,863.40 |
| Woodleaf—St. George's | 50.00 | 37.80 |

RALEIGH CONVOCATION

| | | |
|---|---|---|
| Battleboro—St. John's | 328.00 | 157.95 |
| Chapel Hill—Chapel of Cross | 1,032.00 | 876.43 |
| Duke—St. Stephen's | 600.00 | 250.00 |
| Durham—St. Philip's | 4,773.00 | 3,579.75 |
| Enfield—Advent | 380.00 | 381.00 |
| Halifax—St. Mark's | 234.00 | 203.35 |
| Henderson—Holy Innocents' | 3,192.00 | 2,904.24 |
| Hillsboro—St. Matthew's | 1,290.00 | 1,373.50 |
| Jackson—Our Savior | $ 200.00 | |
| Kittrell—St. James' | 125.00 | 82.12 |
| Lawrence—Grace | 50.00 | 42.00 |
| Littleton—St. Alban's | 295.00 | 260.00 |
| Louisburg—St. Paul's | 600.00 | 209.78 |
| Middleburg—Heavenly Rest | 50.00 | |
| Northampton County—St. Luke's | 125.00 | 113.71 |
| Orange Co.—St. Mary's | 30.00 | 30.00 |
| Oxford—St. Stephen's | 1,556.00 | 1,277.06 |
| Pinehurst | | |
| Pittsboro—St. Bartholomew's | 451.00 | 416.35 |
| Raleigh—Christ | 6,119.00 | 5,019.23 |
| Raleigh—Good Shepherd | 5,081.00 | 1,796.97 |
| Raleigh—St. Mary's | 1,000.00 | 1,033.07 |
| Raleigh—St. Savior's | 200.00 | 184.77 |
| Ridgeway—Good Shepherd | 215.00 | 22.07 |
| Ringwood—St. Clement's | 39.00 | |
| Roanoke Rapids—All Saints' | 1,500.00 | 335.00 |
| Rocky Mount—Good Shepherd | 3,253.00 | 2,565.04 |
| Roxboro—St. Mark's | 50.00 | 42.00 |
| Sanford—St. Thomas' | 125.00 | 100.21 |
| Scotland Neck—Trinity | 1,370.00 | 748.00 |
| Selma—St. Gabriel's | 32.00 | |
| Smithfield—St. Paul's | 500.00 | 115.00 |
| Southern Pines—Emmanuel | 200.00 | 6.00 |
| Speed—St. Mary's | 100.00 | 81.50 |
| Speed—St. Matthew's | | 5.00 |
| Spring Hope—St. Jude's | 85.00 | 63.90 |
| Stovall—St. Peter's | 210.00 | 51.65 |
| Tarboro—Calvary | 3,500.00 | 1,490.45 |
| Townville—Holy Trinity | 100.00 | 100.00 |
| Wake Forest—St. John's | 50.00 | 50.00 |
| Warrenton—Emmanuel | 1,261.00 | 471.88 |
| Weldon—Grace | 946.00 | 395.05 |
| Wilson—St. Timothy's | 2,380.00 | 450.00 |

COLORED CONVOCATION

| | | |
|---|---|---|
| Charlotte—St. Michael and All Angels | 231.00 | 66.00 |
| Durham—St. Titus' | 70.00 | 17.50 |
| Greensboro—Redeemer | 10.00 | |
| Henderson | 10.00 | 5.10 |
| Littleton—St. Anna's | 15.00 | 12.75 |
| Louisburg—St. Matthew's | 45.00 | 11.25 |
| Monroe—Holy Trinity | 42.00 | 5.00 |
| Oxford—St. Cyprian's | 19.00 | 8.50 |
| Pittsboro—St. James' | 13.00 | 13.00 |
| Raleigh—St. Ambrose | 237.00 | 70.00 |
| Raleigh—St. Augustine's | 600.00 | 786.51 |
| Rocky Mount—Holy Hope | 18.00 | 21.00 |
| Salisbury—St. Philip's | 5.00 | 15.83 |
| Satterwhite—St. Simeon's | 13.00 | 18.00 |
| Statesville—Holy Cross | 20.00 | 18.48 |
| Tarboro—St. Luke's | 150.00 | 36.10 |
| Warren County—St. Luke's | 1.00 | 1.00 |
| Warrenton—All Saints' | 57.00 | 47.34 |
| Wilson—St. Mark's | 85.00 | 63.90 |
| Winston—St. Stephen's | 6.00 | |

J. RENWICK WILKES, Treasurer,
November 20th, 1923. Nation-Wide Campaign Fund.

## WE QUOTE FROM "SISTER ROME"

We must take the kingdom into all the world if we are going to make it effective at home.—Bishop Page.

"However Little the Strength,
Rouse That Little."

"If I were asked," said an American bishop recently, "how a parish, however small or poor, would be most likely to flourish, I would say: let it begin to exert itself in the great work of the propagation of the faith. However meager its resources or little its strength, let it rouse that little, such as it is, and, zealous for souls, let it strive by fervent prayer for the missionaries and by methodical contributions to relieve the poverty of the missions; these very efforts will re-act upon the parish by unifying and enlarging it."

Many pastors are finding this out by experience. Living strictly to itself, a parish soon "goes to seed." It loses that sense of Catholicity and solidarity which belongs to it by right. Isolated, it ceases, in a sense, to be part of that Divine Body of Christ, each member of which is in the closest sympathy with every other member.—Annals of the Propagation of the Faith (Roman Catholic).

Watch label on your paper.

## A Visitor's Letter to Patterson School

(Continued from page 14)

dated. The Sarah Lenoir memorial library building is about finished, with the exception of some more shelving and a few chairs. This gives the school another brick building. It is neat and roomy and affords a most desirable place for study, reading, and rest. New and desirable books of all kinds would be most acceptable gifts to this branch of the institution. The books on hand have been much worn and some are almost past handling. The Lenoir family in placing this attractive one-story brick building here as a memorial to a beloved relative, has done the school a great service, and one that will ever keep fresh and green the object of their affection.

The advancement of the school work here has been as the farm work—sure, steady, satisfactory; and accomplishments are shown in the good results in both instances. If every person who has in anywise aided the Patterson School, and is still doing so, could come here and see for himself and herself it would be a happy revelation, and an inward joy in having a part, however small, in what is being done at such a school, so happily situated for study; such healthful and beautiful environments; under such Christian influences; and the pearls of great price it is giving to the boys who have the ambition and determination to gain that useful knowledge which shall make them the useful citizens of the future, and valuable assets to the State and nation. Too much praise and help cannot be given to the Patterson School, which was born in a desire to bless humanity, and is doing it most nobly.

JAMES A. ROBINSON,
("Old Hurrygraph"), Durham, N. C.

## TO THE SECRETARIES OF THE LITTLE HELPERS

In order that the offering of the Little Helpers may be received in time for this year's report, the Treasurer of the C. S. S. L., the Rev. John L. Jackson, asks that the boxes be opened as near Thanksgiving Day as possible and the offerings promptly forwarded.

The secretaries in the Convocation of Charlotte will please send their offerings to Miss Leonore Seay, 310 Monroe Road, Charlotte, N. C., and those in the Convocation of Raleigh to Mrs. W. J. Smith, 5 N. Myers St., Charlotte, N. C.

To what can we compare the faithfulness and righteousness of God?
—Psalm 36: 5, 6.

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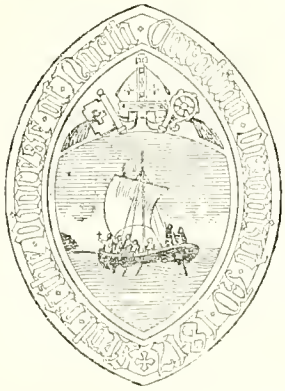
# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., DECEMBER, 1923 No. 9

*Published in the Interest of the Diocese of North Carolina*



Rt Rev J B Cheshire
Nov 1924

"A people without a leader can do little, but a leader without a people can do less. Remember that when a mule is kicking he isn't pulling."

—Dowling.

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FIFTY-FOURTH ANNUAL STATEMENT

| | |
|---|---|
| Assets | $1,221,109.25 |
| Capital Stock | 400,000.00 |
| Reserve | 389,357.88 |
| Surplus to Policyholders | 831,751.37 |

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THE HEADMASTERS.

# THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

## NO EAST OR WEST

*By JOHN OVENHAM*

(The second verse is carved over the north end of Autry House)

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide world.

In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

Join hands then, Brothers of the Faith,
What'er your race may be!—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.

### FROM MR. WILKES

Charlotte, N. C., Dec. 19, 1923.

Carolina Churchman,
Raleigh, N. C.

As Diocesan Treasurer of the N. W. C. Fund, I have been notified by the Treasurer of the National Council in New York City that the books for the General Church will be closed on January 15, 1924, for receipts for 1923, in their office at New York City, and it will be necessary for me to have all remittances, applying to the quotas, in hand before January 12th, so as to forward to New York in time to be credited.

I trust, therefore, that all ministers will urge their treasurers, and their treasurers will see that all remittances, applying to the 1923 quotas, are made to reach me on or before that date.

Thanking you in advance for your courtesy and attention, and with compliments of the season, I am

Very sincerely yours,
J. RENWICK WILKES,
Treasurer.

### AT ST. TIMOTHY'S, WILSON

Rev. E. W. Baxter and several members of our church attended the layman's meet in Rocky Mount during November. Mrs. R. H. Patterson made an excellent report on the district meeting near Weldon. She called attention to the royal hospitality accorded the delegates and ended by saying that it was a perfect day.

Scout Master Alfred Davis and his Episcopal Boy Scout troop is growing every week in interest and membership. They meet on Tuesday evening at the rectory and excellent reports are made by scribe Joe Eagles, Jr.

Under the direction of Dr. Michal Saliba and an efficient crops of teachers, the Sunday school is progressing wonderfully. Each Sunday morning the Perry truck goes out for several children in a rural community, who are regular in attendance and delighted with the service. The idea was suggested by the rector, and the truck offered by the late Mr. C. L. Perry just before his death, and the boys continue the work. It is indeed a beautiful monument to his memory. Some of the older children are familiar with the service and declare that they would walk in to church rather than be deprived of the service.

There are thirty children in the vested choir, and people who have never attended an Episcopal service are attending these evening services, where the children sing.

The Bishop was with us on Sunday morning, December 9, for the 11 o'clock service.

MARIE HAMMOND PARKER,
Rep. Sec.

### WELCOME FOREIGNERS!

The following of newly arrived immigrants is an important part of work among foreign-born Americans. Through the chaplains at ports of entry, especially Ellis Island, those who give their religious affiliation as that of the Episcopal Church are reported to parishes in their respective destinations. The possible benefit to the parish is suggested in a letter from a clergyman in the Diocese of Newark who writes:

"Fine! Send me some more. I have got the whole family into the Church. They put me in touch with another family just arrived, man and wife and four children, and also another man with a family soon to come. Fifteen people in one haul! They are good substantial material."

### ARCHDEACON HARDIN'S LETTER

November has been a month of considerable activity throughout the Charlotte Convocation.

The Archdeacon has covered a good portion of the Convocation in the interest of the N. W. C., and was greatly encouraged to find that our people, for the most part, have entered into the campaign with a fine spirit.

On the 7th we attended the Richmond District meeting of the Woman's Auxiliary and the N. W. C., which were held in Messiah Church, Rockingham, the former in the forenoon and the latter in the afternoon and night.

The program as arranged by the good women of the Auxiliary was both helpful and inspiring, and judging from the excellent reports submitted, one could not help being impressed with the fact that they have set a standard for themselves which is going to make us men "look to our laurels."

The value of district organization has thus far been abundantly justified, bringing, as it does, the women of the towns and cities into more intimate relationship with those in the rural communities, who in time past, by reason of their isolation, have had little or no opportunity to participate in this most important phase of missionary endeavor. Certainly every parish and mission in the Diocese should have an active branch of the Woman's Auxiliary, and when every woman who automatically becomes a member of the Auxiliary by virtue of her baptism, throws herself wholeheartedly and enthusiastically into the work, the splendid achievements of the past will be vastly outstripped.

As previously stated, the afternoon and night of the 7th was devoted to

(Continued on page 4)

### ARCHDEACON HARDIN'S LETTER

(Continued from page 3)

a full and thorough discussion of the N. W. C., in line with the very excellent program which had been arranged by the efficient District Chairman, Mr. Beverly T. Payne.

The Rev. John M. B. Gill, representing the National Council, aside from answering many questions relative to the budget of the General Church, spoke most interestingly of his work in China, making a very profound impression on his hearers. The Archdeacon presented the Diocesan missionary needs, which was followed by several short talks by some of the lay delegates present, who manifested a genuine interest in the great task before us, of winning the world for Christ.

On the 14th the Rowan District meeting of the Woman's Auxiliary was held in Grace Church, Lexington, which was largely attended. The Holy Communion was celebrated by the rector of the parish, the Rev. Wilmot S. Holmes, assisted by the Archdeacon, after which the meeting immediately convened. The reports as rendered showed wonderful progress along all lines. Luncheon was served by the ladies of the local branch in the spacious dining room of the March Hotel, after which helpful and inspiring talks were made by the Diocesan President, Mrs. Bickett, Miss Esdale Shaw, Miss Emma Hall, and Mrs. E. C. Marshall. The Archdeacon also spoke on "The Value of District Organization."

On the 18th we motored to Statesville for a N. W. C. address at 11 o'clock, and from thence to St. James' Church, Iredell County, some fifteen miles distant, where we found a goodly congregation in waiting. Our good friend, Mr. P. A. Shinn, warden and treasurer of the mission, had written us of the wonderful improvements which had been made on the building since our last visit, but the sight that greeted us as we drove up was far ahead of anything we had anticipated. The outside of the building had been completely overhauled and a substantial belfry added to the front, in which a splendid bell has been placed, the sweet, mellow tones of which can be heard for miles around. The entire structure has been painted inside and out, and is now one of the most attractive mission churches in the Convocation. No congregation in the Diocese can boast of a more devoted or loyal band of workers than St. James', and under the leadership of the Rev. Thos. L. Trott, they are pressing on to even finer and larger things.

On the morning of the 20th we "set sail" for Leaksville for the purpose of conducting a week's preaching mission, and also to aid the faithful priest in charge, Rev. Wm. J. Gordon, and his very efficient local chairman, Mr. Martin N. Shaw, in putting on the Every-member Canvass for the two missions, Leaksville and Spray. On Saturday evening, the 24th, a supper was served for the canvassers at the Y. M. C. A., at which the Archdeacon was the principal speaker. Mrs. Wm. J. Gordon read most effectively a very touching missionary story, and several laymen made fine appeals for zeal and loyalty in the Master's service.

It was a genuine inspiration to mingle with the good people of the Leaksville-Spray missions, and too much cannot be said of the zealous, earnest, self-sacrificing labors of Mr. Gordon, his wife, mother, and sister.

While in Spray we had the pleasure of attending one of the semi-monthly meetings of the Woman's Auxiliary. The Spray branch has sixteen members enrolled, fourteen of whom were present, and it will be interesting to the readers of the *Carolina Churchman* to know that this earnest little band of women since January 1st have contributed to their United Thank Offering $110—$8.75 per capita. We wonder if this record has ever been equaled in our Diocese!

It was also the writer's privilege to address the three hundred young men and women of the Leaksville High School, as well as the pupils of Miss Hill's county school at Galloway Farm. Miss Hill is devoting her spare moments to some form of missionary work, and has succeeded in building up quite a large Sunday school.

Monday morning, the 26th, in company with the Rev. Mr. Gordon, we drove over to Mayodan where we were delightfully entertained for two days by Rev. and Mrs. Mazyck, who are giving themselves unstintedly to the work in that important field. One must go there in person to really appreciate the splendid things that are being accomplished by these faithful heralds of the cross.

W. H. H.

### SEWANEE NEWS LETTER

**Glee Club Plans Annual Trip; Review of Past Football Season; Theological Students in College Activities.**

Sewanee, Tenn., Dec. 12, 1923.

With a chorus of twenty-six unusually good voices the University Glee Club promises to be even better this year. The club has scheduled a tour beginning about February 20. Bookings have already been made at Greenville, S. C.; Columbia, S. C., and Jacksonville, Fla., with prospects of visiting Atlanta, Rome, Charleston, Chattanooga, and Knoxville. The Glee Club is an excellent means for making the University favorably known, and also affords opportunity for pleasant reunions of Sewanee Alumni.

The football season ended at Nashville with the annual Thanksgiving game with Vanderbilt, and although Sewanee was defeated in her big game of the year, the score, 7 to 0, was by no means discouraging, and those who saw the game feel that Dr. Bennett, who is new to Sewanee, has accomplished wonders. Changing coaches has hurt Sewanee teams greatly in the past few years, but we are sure that in another year Dr. Bennett will turn out a championship team. The Freshman team made a remarkable record this year by keeping their goal line unerossed throughout the entire season until the final game with the Vanderbilt Freshmen.

This year the Theological School is furnishing men for many of the college activities, being represented in the Glee Club by Mr. Louis Melcher, the director, and Mr. A. L. Clark, baritone soloist. Mr. T. J. Linthicum is manager of the Glee Club and also editor of *The Sewanee Purple*. On the Freshman football team, Mr. Orin Helvey and Mr. Tate Young held regular positions.

The value of this is felt and appreciated on both sides, and the students of the college are feeling more than ever that they and the prospective clergymen are not so different after all, and will awaken many young men to the opportunities that lie before them for serving the Church and their fellow-man.

One member of the Theological School, Mr. Geo. F. Wharton, Jr., will be ordained to the Diaconate by Bishop Sessums, of Louisiana, at Trinity Church, New Orleans, on St. John's Day, December 27th. Dr. Gardiner L. Tucker, of Houma, La., will present the candidate, and Dean Wells will preach the ordination sermon.

### GOING UP!

A recent gift to the American Church Building Fund Commission of $25,000 raised its permanent fund, from which building loans are made, to nearly $750,000. The trustees are directing every effort to increase this fund so that it will be sufficient to meet not only a greater number of requests for moderate loans, but also some of the many requests for loans larger than the present turnover of the capital fund would justify. Only twenty loans a year, of the average size of $5,000, are at present possible from the returns on outstanding loans. A church building fund, if it is to serve the whole Church, ought to be sufficiently equipped to meet the needs of others than the smaller parishes and missions, neglecting none which commend themselves. Gifts such as the above, and a similar gift of last year, have helped to make the fund more capable of a wider service.

The reports of eleven months business in this year show an aggregate of $103,950 in loans, of which $60,100 has been called for; $40,075 in gifts, of which $25,725 has been called for, and $11,208 in grants, of which $2,700 has been called for.

The trustees express their pleasure in being able to announce the gradual increase and efficiency of the fund, and bespeak for it the larger interest in its growth which its importance as a factor in physical church extension would seem to justify.

The essence of truth is plainness and brightness.—Milton.

### LOVE'S CRADLE WORD

The dear little Lord is the tenderest Word
The language of yearning has known;
In a mother's heart strove the first whisper of love,
Within the appeal of a son.

The little Lord came to bring God a new Name
The least of His children could say;
For He struggled and grew from a baby like you,
To be the first Love-Word you pray!

LILLA VASS SHEPHERD.

### "WOODBINE WILLIE" IN THIS COUNTRY

The Carolina Churchman,
Raleigh, North Carolina.

Dear Sirs: As you no doubt know, Rev. G. A. Studdert Kennedy is in America, and is to be in New York City during the first two weeks in December. We shall hope to have his further itinerary before long. Mr. Studdert Kennedy is rector of St. Edmund's, Lombard Street, London, and is known throughout the English-speaking religious world for his fearless and fascinatingly original preaching.

The two volumes of his sermons, "Lies," $1.50, and "I Believe," $1.50, are now available. We shall soon publish a companion volume to "I Believe," a continuation of his remarkable series of discourses on the Creed, to be entitled "The Wicket Gate" ($1.50 or $1.75), publication and definite list price to be announced soon. We still have a few copies in stock of his volume of collected poems, "The Sorrows of God," at $2 net.

We shall appreciate your assistance in giving all possible publicity to Mr. Studdert Kennedy's presence in America, and to his books.

Cordially yours,
GEORGE H. DORAN CO.,
Chas. M. Roe.

### ACTION OF HOUSE OF BISHOPS—MEETING IN DALLAS, NOVEMBER 14 AND 15

Three missionary bishops were elected: For Spokane, the Rev. Edward M. Cross, rector of the Church of St. John the Evangelist, St. Paul, Minn. Suffragan for Tokyo, the Rev. Charles S. Reifsnider, L.H.D., president of St. Paul's University, Tokyo. Suffragan for Porto Rico, the Rt. Rev. Manuel Ferrando, who with Episcopal orders of the Reformed Episcopal Church had been the head of the "Church of Jesus" in Porto Rico, and who received supplementary consecration last spring. His election as suffragan assigns him a definite position in relation to the work in Porto Rico.

Three resignations were accepted those of Bishop Rhinelander of Pennsylvania, Bishop Aves of Mexico, and Bishop Tucker of Kyoto. The resignation of Bishop Roots of Hankow was not accepted. Bishop Page was transferred from Spokane to Michigan in accordance with his recent election to the latter Diocese.

The Diocese of Pennsylvania will elect its own Bishop. The vacancy in the District of Mexico was not filled at this time. There is to be no election for Kyoto until after the return of the President of the Council from the Orient, and the resignation of the Bishop of Hankow is to be further considered at that time.

A pastoral letter was issued, partly in answer to an appeal received from eminent laymen for guidance with regard to questions recently under discussion. The Canons of the Church declare it to be the duty of every minister having a pastoral charge to read the pastoral letter to his congregation, not later than a month after its receipt.

### BISHOP TUTTLE MEMORIAL—ST. LOUIS

Plans for a national memorial to the late Daniel S. Tuttle, Bishop of Missouri and Presiding Bishop of the Episcopal Church of the United States, were announced Sunday morning, November 4th, at a service at Christ Church Cathedral, St. Louis, the service being in commemoration of the founding of the Cathedral one hundred and four years ago, All Saints' Day, 1819.

The memorial was first proposed at a large gathering last spring to which every clergyman and a lay representative of every parish of the Diocese of Missouri were invited. The Diocese decided at this meeting to adopt the plan, and Bishop Johnson then consulted with a large number of bishops throughout the country, who agreed that it was reasonable and appropriate that a memorial building should be erected in St. Louis in connection with Christ Church Cathedral, the seat for so long of the late Bishop, and from which he went out to his manifold duties in many parts of the United States.

It is planned to start a national campaign for $1,250,000 shortly after the first of the year, $750,000 of which will be used to erect the building and the remainder to endow it. The building will be offered to the national Church as a central meeting place for general conferences and activities, if so desired; it will house the Diocesan work of Missouri, and will be used to further the tremendous social service and community welfare program of the Cathedral, which is the only Protestant Church left in the heart of the business district of St. Louis.

Letters endorsing the proposed memorial from a number of bishops were read at the service, and in his sermon Dean Scarlett of the Cathedral paid tribute to Bishop Tuttle's great influence on the lives of many St. Louisans and related incidents of his picturesque career and tremendous service to the Church as a Bishop for 57 years, Bishop of Missouri for 37 years, and Presiding Bishop of the Church for over 20 years. "We desire, most of all," said Dean Scarlett, "to erect a living memorial to Bishop Tuttle, not a shaft of stone or marble, but a memorial through which the work he loved shall go on and his memory be perpetuated, and a memorial which shall remind succeeding generations that once there came to St. Louis a man who was sent from God, and who brought God to many, many people, and that his name was Daniel Sylvester Tuttle."

### THE PIED PIPER'S SUNDAY SCHOOL

For some years there has been at St. Luke's Mission, Manila, a young man who has expressed a wish to enter the ministry. He would be willing to give up a good position with the Philippine National Bank if his training and maintenance could be attended to. The following letter from him appears in a recent Diocesan Chronicle of the Philippine Islands:

My dear Father:

I am writing to you these few lines to let you know how I started my Church School yesterday afternoon. When I opened the service there were only seven small boys and three little girls present. Believing that this was a very poor attendance to begin a Sunday school, I invited my boys to go around the neighborhood to see whether we could get some more boys. We marched in procession along Benavides, Magdalena, and up to Azcarraga streets. In every house we went in we were welcomed and greeted. The parents were very willing to let their children join us. Every small boy and girl whom we met and whose faces are familiar to us joined the procession. As we marched along, one of the small boys was making a lot of noise by ringing a small bell to call the attention of some other boys. We spent about more than an hour in outdoor, and so I did not have any more time to take them into the church and get all their names. I gave out about a hundred cards which represent that there were about one hundred in the crowd.

I am planning to do the same thing every Sunday until they learn to come to church without calling for them. I can start out earlier so that by five o'clock we will be all in the church to begin our class. I can easily do this unless you think otherwise. I sincerely believe that by doing so I can increase the attendance of our Sunday school. I hope that not in a long distant future you will find that the benches that you put in the church are full of young people.

This is a real missionary work, is it not, Father?

Best wishes from,
Yours affectionately.

"The sun," remarks Bacon, "though it passes through dirty places, yet remains as pure as before."

### EXCELLENT REPORTS AT HOLY COMFORTER

At the annual canonical date of elections for vestry, the first Monday in Advent, there was a congregational meeting of unusual interest held in the Church of the Holy Comforter, Burlington. The attendance was far above the average for such meetings, and fifteen reports from twelve different organizations in the parish, representing one hundred per cent, were made by as many different officers and representatives. Four new organizations were reported, not the least of which is an approved kindergarten with 37 members and a waiting list of 11. A total of 68 additions by baptism, confirmation and transfer were reported by the rector an encouraging rate of increase for a baptized membership of only 233 persons. The rotating system for the vestry was inaugurated at this meeting, as allowed by canon.

### FIRST TUBERCULOSIS CHRISTMAS SEAL USED IN DENMARK; JACOB RIIS INSTRUMENTAL IN BRINGING MOVEMENT TO AMERICA

The first Tuberculosis Christmas Seal was used in 1904. It originated in Denmark, when Hon. M. E. Holboll, a Danish postmaster, conceived the idea of using a stamp as a Tuberculosis Seal, the proceeds from the sale of which were to go to the establishing of children's sanatorium. He secured royal patronage for launching a Christmas stamp sale, and success was assured the initial campaign. Soon the idea spread to Norway and Sweden. A little later it spread to Switzerland, and was soon in vogue in more than a dozen European countries.

But it was in 1907 that it made its way to America. Jacob Riis, the well-known writer and social worker, received a letter from a friend in Denmark bearing one of the Danish Tuberculosis Christmas stamps. He was interested in the little emblem, and secured from his friend something of its history, which he described in an article in The Outlook. Miss Emily P. Bissell, a Red Cross worker in Wilmington, Delaware, read the article and conceived the idea of using a Christmas stamp for a tuberculosis sanatorium which she was then establishing on the outskirts of the city. From the sale of the stamp she realized more than $3,000 the first year.

The success of the venture appealed to her imagination. After much persuasion, she induced the American Red Cross at Washington to undertake a nation-wide campaign for the sale of Red Cross Christmas Stamps. This was in 1908. More than $135,000 was realized from this first sale. The second year the sale increased to over $200,000.

In 1910 the National Tuberculosis Association came into alliance with the American Red Cross for the purpose of conducting the Christmas seal sale. Under the terms of agreement, the National Tuberculosis Association assumed responsibility for the organization and conduct of the sale, as well as the manner in which the funds were to be expended. The Red Cross lent its emblem and name, and gave to the entire seal sale its moral and financial backing. The value of the sponsorship of the Christmas seal idea by the American Red Cross in those early days, when the tuberculosis movement was struggling for existence, can hardly be overestimated.

In 1919 it became necessary for the two organizations to sever relations in regard to the Christmas seal. Since that time the National Tuberculosis Association has established its own seal, and the Tuberculosis Christmas Seal that is being sold today in almost every town and hamlet in the United States bears no relation to the Red Cross. The proceeds from its sale go to organizing and carrying on the fight against tuberculosis.

### THE SEAMEN'S CHURCH INSTITUTE OF AMERICA

The Seamen's Church Institute of America, although only in the third year of its corporate life, has grown beyond the fondest hopes, and today its flag flies over twelve great ports on the Atlantic, Pacific, and Gulf coasts, with chaplains stationed at Manila and Havana.

There are more than 1,000,000 seamen in the ports of America each year, and it is the purpose of the S. C. I. of A. to render certain special services to meet the many special needs peculiar to the sailor, whose work and calling necessarily make him a stranger in every port, without home and friends. Loneliness and a natural desire for companionship lead him into the many resorts along the waterfront, where he becomes a prey to the spoiler of our national ideals and the victim to the appeals of immorality, which soon destroy the mental, moral, and social qualities of the man.

To combat these evils, the Church, through her agency, the S. C. I. A., offers a substitute where the stranger may find a friend, the homeless a home, and the lonely an environment in which he can live and move and have his being as a normal man.

Were it not for the Seamen's Church Institute, the sailor ashore would be compelled to find lodging in a cheap boarding-house, where bed and sanitary accommodations leave much to be desired, but in the institute, which becomes his home, the sailor finds a room always light, clean and comfortable, where he may rest in safety and peace, and find that sleep which alone can prepare him for the toil of the morrow. At the institute he may check his suit-case or sea-bag, often containing all his worldly goods; receive his mail from all parts of the world; deposit his wages for safe-keeping; find a job without paying a large fee to an employment agent; receive medical attention where necessary; and find the opportunity to fill his leisure time when ashore with an intelligently directed program, refreshing to both mind and body.

Although we consider every phase of institute work a practical application of the Christian religion, nevertheless the more formal expressions of religion are never neglected, but emphasized, at the regular Sunday services held in our chapels.

The task of the Seamen's Church Institute is to create a wholesome environment, in which the sailor may live a normal life while in our ports. Our efforts have met with success, and wherever the seaman is to be found, there is also heard from this stranger from every land, "Is there a Seamen's Church Institute in this port?" Sad to relate, there is not, but the institute hopes the day is not far distant when there will be one in every port of the nation.

To meet this growing need for the uplift of humanity, the institute is making an effort to increase its membership, so that it may be nation-wide in its personnel, nation-wide in its interest, and nation-wide in its support.

You may become a member of the S. C. I. A. by indicating in the space below the class of membership you desire, and sending this slip, with your name and address, to the general secretary of the institute, Rev. William T. Weston, 25 South Street, New York City.

( ) Benefactors—those paying $1,000 or more at any one time.
( ) Life Members—those paying $500 or more at any one time.
( ) Patrons—those paying $100 annually.
( ) Guarantors—those paying $25 annually.
( ) Donors—those paying $10 annually.
( ) Sustaining Members—those paying $5 annually.
( ) Annual Members those paying $1 annually.

Name .....
Address .....

### SECRET OF A LONG LIFE

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this came about. Here are some of the reasons:

She knew how to forget disagreeable things.

She mastered the art of saying pleasant things.

### MISS RAMSAUR AS U. T. O. WORKER

Miss Mary A. Ramsaur, of China Grove, N. C., is at present doing missionary work at Graniteville, S. C., as a representative from the United Thank Offering Fund.

The only remedy for war is conscience, and you will not have that until you have religion carefully taught and inculcated.—George Bernard Shaw.

## Religious Education

**Rev. Charles Barker Scovil, Executive Secretary, Editor.**

### A Six-Point Standard for the Church Schools of the Diocese

At the November meeting of the Board of Religious Education, upon recommendation of the Executive Secretary, the board adopted the following Six-Point Standard for the Church Schools of the Diocese:

1. Teachers' Meetings.
2. Graded Lessons.
3. Careful Records.
4. Forty-minute Lesson Period.
5. Seventy per cent Attendance.
6. Lenten Offering for Missions.

See if your Church School could qualify as a Grade A School under this standard. Remember, this is suggested. The board has no power to impose any standard, but see how much better your Church School will be if you adopt it and live up to it.

*Teacher Training*

The most important factor in an efficient Church School is that of trained teachers. Your Board of Religious Education realizes this and is attempting to solve the problem. Real teacher-training is almost a necessity. At its December meeting, therefore, it established the Bishop's School for Church Teachers, which will be extended to all parts of the Diocese. Its first branch is to be held in Greensboro, beginning January 14th, and will offer to the Church School teachers of that city and the neighboring parishes a five-weeks course in teacher-training. The sessions are to be held in Holy Trinity Parish House one evening a week for five weeks, and the courses offered are to be: "How to Teach the Life of Christ," "How to Teach the Prayer Book," "How to Teach the Old Testament," and "The Principles of Teaching." The Rev. Norwood H. Bowne, of St. Mary's, High Point, will be the dean of the school, other members of the faculty being Rev. Robert E. Gribbin, St. Paul's, Winston-Salem; Rev. I. Harding Hughes, Holy Trinity, Greensboro, and Rev. Charles B. Scovil, Executive Secretary; Dr. Wade R. Brown, Registrar. It is hoped to establish such branches in other parts of the Diocese in the very near future.

*What the Executive Secretary Has Been Doing*

Sunday Nov. 4th, preached at Church of the Good Shepherd, Cooleemee, on Religious Education.

Monday, Nov. 5th, conference on Religious Education in St. Luke's Church, Salisbury.

Tuesday, Nov. 6th, meeting of the Board of Religious Education in Greensboro. Addressed a men's dinner in Holy Trinity Parish House, Greensboro, in the evening, on Religious Education and the Nation-Wide Campaign.

Thursday, Nov. 8th, attended N. W. C. service in Holy Innocent's Church, Henderson; made short address; held another meeting for the young people of the parish.

Friday, Nov. 9th, addressed the District Meeting of the Woman's Auxiliary in Holy Innocent's Church, Henderson, on the Young People's Movement.

Sunday, Nov. 11, attended a meeting of the Young People's Society in St. Martin's Parish, Charlotte, and preached on Religious Education at the evening service.

Sunday, Nov. 18th, met the young people of St. Paul's Church, Winston-Salem, and preached on Religious Education.

Monday, Nov. 19th, addressed a mass meeting in the Roanoke Rapids High School on Week-Day Religious Instruction; met members of the local school board.

Tuesday, Nov. 20th, made short address in Roanoke Rapids High School, closing an interdenominational Sunday-school conference; held a meeting of the teachers of All Saints' Church, Roanoke Rapids, and advised with them about Christian Nurture.

Nov. 27th, addressed the congregation of the Chapel of Hope, Charlotte.

Sunday, Dec. 2d, preached on Religious Education in St. Mary's Church, High Point, and met the young people of the parish after the service to advise about the formation of a Young People's Society.

Monday, Dec. 3d, attended monthly meeting of the Board of Religious Education in Greensboro; planned for the Teacher-Training School to be held in Greensboro in January.

Thursday, Dec. 13, addressed a young people's banquet at Holy Innocent's Church, Henderson.

Friday, Dec. 14th, attended a young people's dinner at St. Stephen's Church, Oxford; advised about organizing a Young People's Society in the parish.

Sunday, Dec. 16th, met the young people and preached on Religious Education at the Church of the Holy Comforter, Burlington.

Monday, Dec. 17th, attended and addressed a young people's supper at St. Mary's Church, High Point.

*The Young People's Movement in the Diocese*

If each clergyman in the Diocese could visit about the Diocese as I have in the last two months, and see the young people, he would at once realize the great part they play in the life of the Church today. A Young People's Society in every parish and mission, and a strong organization in the Diocese, holding its convention and summer conferences—these should be our objectives. The following suggestions, the result of my experience, may be of help to rectors in taking the first steps looking towards a Young People's Society in the parish. The Executive Secretary is available for any help or advice he can give:

*Why the Young People's Society*

The Young People's Society, another organization in the parish, another orphan on the rector's doorstep. Does the Church need such a fellowship? Cannot existing organizations fill the place in the parish life which the fellowship claims to fill? These and similar thoughts come up at once in the mind of the busy rector when he is asked to consider the formation of a branch of the fellowship in his parish.

These questions have been answered by the young people themselves. In all parts of the Church they have come forward and asked for some such recognition as the Society will provide. When the Church has not given it to them they have sought it elsewhere, and we have had the deplorable loss of our young people after confirmation. The old cry of nothing doing for the young people has led many boys and girls to become drifters at the most crucial period of their lives.

The Young People's Movement is founded upon the following principles:

(1) It provides for both young men and young women membership.

(2) It is under the especial direction of the rector of the parish.

(3) It provides a program of activities as a means of expression for every boy or girl in the parish of high-school age.

(4) It has a common program of Worship, Service, Fellowship, and Study.

(5) It is to be the Bishop's own organization in the Diocese.

*How to Organize a Young People's Society*

(1) The rector of the parish or priest in charge of a mission should call together all the young people in the parish, sixteen years and over, whether in organizations or not, and explain to them the principles of the Young People's Movement. The success or failure of the whole movement will be determined almost entirely by the way it is started. It may be suggested that even before this first meeting the rector might call together two or three of his most interested young people and use them as key men in working up the first meeting. He must keep the spiritual side continually in the foreground.

(2) At that meeting temporary officers may be elected, a chairman and secretary, and a second meeting arranged for.

(3) At the second meeting the program in this handbook called the Rally Meeting is suggested for use, and officers elected for the year, and committees appointed.

*How to Conduct the Meetings—Helps*

(1) Start on schedule time, if only one or two are present.

(2) Have room warm, chairs arranged.

(3) Make certain that program is prepared hymns, prayers, etc.

(4) Have piano, good pianist, plenty of singing. Use Mission Hymnal, if possible.

(5) Have room well lighted and ventilated.

(Continued on page 10)

## The Woman's Auxiliary

### ATTENTION LADIES!

The United Thank Offering number of *The Spirit of Missions* (the December issue) includes articles by eight United Thank Offering missionaries and eight pages of pictures illustrating the work provided for by this great offering in which every churchwoman has or should have a share. Every woman should make a point of securing a copy of this issue (from 281 Fourth Avenue, New York, 10 cents), especially women who do not know about the United Thank Offering or who do not care about it. As Dr. Van Allen, of Boston, said recently about a missionary meeting, "I hope there will be a large attendance, particularly of persons *not* interested."

### ST. PETER'S HOSPITAL NEEDS RECRUITS FOR NURSING

Dear Sir:

I am taking this way to reach you with my plea for student nurses to start a mid-winter class for our Training School for Nurses in connection with St. Peter's Hospital.

For the young woman who has completed her high school course and is undecided as to her future work, there is no higher nor more useful profession than the one of nursing. She comes to us and is properly and comfortably cared for; her work and habits of living are systematic and well regulated.

In nursing work she has unlimited opportunities for full expression and use of all her intellectual faculties, and an instinct of service to mankind. The scope for usefulness is boundless and her opportunity for rapid advancement is great because of the varied fields now open to the nurse in institutional or educational work, public health work of all kinds, in addition to private duty, which is always a large and needy field.

For the woman who trains and perhaps does no active nursing later, there is no better preparation possible for wife, mother and home-building.

May I ask you all, in the interest of St. Peter's Hospital, to lend your help and influence as far as possible in adding nurses to our Training School? If you know of young women who have finished high school whom you think might be interested in nurse training, please send their names and addresses to me and I will be very glad to take the matter up with them.

Assuring you that your co-operation and help in this work will be greatly appreciated, I am yours in the interest of a work that is greatly needed.

MISS McNIDIOL,
Supt. St. Peter's Hospital.
Charlotte, N. C.

### RESOLUTIONS OF RESPECT

At a meeting of the Woman's Auxiliary of Saint Bartholomew's Church, Pittsboro, on November 10, the following resolutions were formed:

Whereas, it has pleased our Heavenly Father, in His merciful providence, to call from our midst, to a higher and fuller life, the soul of one of our own, Mrs. Rosa Sutphin Brooks, and

Whereas she was a faithful and devoted and loyal member of St. Bartholomew's Church and the Woman's Auxiliary:

Therefore we, the members of this Auxiliary, desire to express our personal loss and sorrow.

While in the past few years, on account of physical infirmities, Mrs. Brooks had not been very actively engaged with us in our work, yet we had the knowledge that on all questions pertaining to the religious welfare of the Church she stood always on the side of right, always ready to render what help she could.

Further, we desire to assure the members of her bereaved family of our deep sympathy in their loss, with a spirit of thanksgiving that we need not "sorrow as those without hope," knowing that "they who die in the Lord do rest from their labors."

We desire that a copy of these resolutions be sent to the husband, one to the *Chatham Record*, and that they be spread upon the minutes of the Woman's Auxiliary.

MRS. N. M. HILL,
MRS. ARTHUR H. LONDON,
MRS. F. C. MANN.
Committee.

### TO THE MEMBERS OF THE WOMAN'S AUXILIARY

Rockingham, N. C., Nov. 24, 1923.

The Woman's Auxiliary added to its importance and responsibilities at the Triennial Convention, 1919, in Detroit, by voting to enlarge its scope of work, and from an auxiliary to the Board of Missions, advanced to an auxiliary to the Presiding Bishop and Council.

As this Council embraces all that the three general boards had charge of Missions, Social Service and Religious Education—it then developed upon the Auxiliary to add social service and religious education to its work for missions. By this means, any department of the Council has the privilege of calling for the aid and co-operation of the Woman's Auxiliary and its services in the different fields have already been enlisted.

With Miss Emily C. Tillotson as head of the educational department of the Auxiliary, an educational secretary for each Diocese, one for each district in the Diocese and one for every branch in the district, in this way co-ordinating and linking all together, keeping them in touch with the forward movement and progressive plans of the Church, the system gives promise of most efficient service.

From all sources comes the call for religious education, and it is indeed urgent if the aims of brotherhood and democracy are to be accomplished. Our Church, realizing its serious importance, places the strongest emphasis upon it and is publishing all forms of literature, easily within the reach of all, to extend the information of its members; and methods have been adopted in keeping with the demands of this new era, meeting the needs of the present and planning for the future.

Not to possess a knowledge of these is even less to be excused than ignorance of the law, and far less than of the good books and magazines of the day. Lack of information comes not so much from any one thing as indifference—not realizing its importance and not taking the trouble to inform ourselves.

Think of how many have been satisfied and considered there were reasons for congratulations when a study class was formed for the forty days of Lent! It is hoped that these conditions are a thing of the past for, at the convention in Raleigh last April, a resolution was adopted providing a place on the program of each monthly meeting of every branch of the Auxiliary for some subject of religious education, missions, social service or whatever might be chosen. All are thus morally obligated to follow this plan. Later it is hoped to go a step further and recognize only those branches carrying out this policy as standard branches of the Auxiliary. In the organization of classes it is suggested, first of all, to develop leaders. Insist that all take turns in leading the discussion, and finish a book as quickly as possible—not allowing it to drag from one meeting to another, thereby losing interest. An entire day given often to a meeting—taking a box luncheon and finishing a book at one time, would be well spent.

This is being successfully done by other Churches. An occasional conference with missionary societies in churches of other denominations, bringing about an exchange of ideas, would also prove interesting and helpful.

For the use of classes during the rest of the fall season comes "The World, My Neighbor." "The Story of the Program" is absolutely essential to leaders, and should be read by every one interested in the wonderful work in which the Church is engaged and the opportunities for service it reveals. Following these, the Educational Department urges a study of Japan and her problems, which we shall be taking in company with all Churches in America as well as those in Canada and England.

This course was decided upon before the terrible catastrophe created a deeper interest in Japan, and now it seems almost providential that it should be the subject of study for the year. As some one has said—this should surely mean much to the struggling Japanese Church, and it may mean that opportunity, instead of menace, shall be found in Japan.

The main text-book for the year is "Creative Forces in Japan," by Mr. Fisher, with suggestions to leaders by Miss Boyer and a set of five charts

(Continued on page 9)

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.
Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. I Harding Hughes___Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

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Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All communications and subscriptions should be addressed and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.

DIOCESE OF NORTH CAROLINA

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Entered as second-matter class at the postoffice at Raleigh, N. C.


## THE COMPANY WE KEEP

It is very pleasing, when looking over the Treasurer's report, to see the following: Province 4, North Carolina, "Budget Paid." Western North Carolina is the second in our province to have paid its 1923 budget to December 1st. In the Sixth Province, North Dakota stands alone. The Eigth Province can claim the distinction of having three dioceses — Alaska, Arizona, and Honolulu—that have paid up in full. Among our foreign districts, Liberia alone has attained distinction. For the Church-at-large, $1,683,634.89 remains to be paid during December to meet the Church's obligations.

## "THANK YOU, ARCHDEACON HARDIN!" WE WISH OTHERS WOULD HELP US TOO.

"I have visited, to date, fourteen points in the interest of the N. W. C., and in each and every address I have urged our people to subscribe for and read their diocesan paper. Let us hope that at least a few will take the appeal seriously."

## WHAT GOD IS LIKE

If you want to know what God is like, look at Christ, and if you want to know what man is capable of doing, or what he ought to be like, look at Christ. If I had to sum up the whole Christian religion in a sentence or two, those would be the sentences I should employ. And when God came to this world to save it in His own Person, in the only way in which a man could comprehend God, namely, in the form of Man, that whole Life was characterized by service. Our Lord made very few public speeches, apparently, but it was a life devoted solely to service. If you want to know what God is like, look at the Babe in Bethlehem, and learn there to reverence childhood and motherhood and the family. If you want to know what God is like, look at the Boy in the carpenter shop, and learn to appreciate the incalculable potentiality of every boy. If you want to know what God is like, look at Christ as He was rebuking the Scribes and Pharisees, hypocrites, and then learn what righteous indignation ought to be in a man. If you want to know what God is like, look at Christ, with His arms upon the Cross, and then learn something of the love that man ought to have and the service that he ought to render.—Bishop Anderson.

## TO THE MEMBERS OF THE WOMAN'S AUXILIARY

(Continued from page 8)

to be used in connection. The "Handbook of Japan" is an account of our own particular work and brings the report up to the close of 1922. A supplementary page will be issued covering the present year. "Missionary Problems in Japan," by Bishop Tucker, should also be in the hands of leaders.

The purchase of this pamphlet and "The Story of the Program" is recommended to every Church of the Auxiliary in the Diocese. In addition, "The Woman and the Leaven in Japan" and "The Honorable Japanese Fan" will be found especially suited to the needs of younger persons and juniors.

In the Department of Social Service, "The Social Opportunity of the Churchman" and "Social Service through the Parish" will be found well worth while. Also "Christian Stewardship" issued by the Field Department. To those especially interested in the subject I would refer the list of books given in the *Carolina Churchman* by Mrs. J. S. Holmes, Diocesan Chairman for the Auxiliary, and the recommendations contained in her circular letter of November 21st.

During the year at least one pageant should be included. Many attractive ones can be secured with little trouble or expense. It has been found that each chapter of "Creative Forces in Japan" lends itself readily to arrangement for a pageant—which greatly increases interest in the book.

Have as speaker during the year some one who has traveled in Japan, a returned missionary, if possible.

In appealing for greater effort from the members to bring the educational work of the Auxiliary up to a higher standard the Educational Secretary offers her loyal co-operation.

Faithfully yours,

EASDALE SHAW,
Educational Sec. for the Auxiliary.

## FACTS ABOUT VALLE CRUCIS MISSION SCHOOL

Established by Bishop Ives in 1842. Revived by Bishop Cheshire in 1895. Bishop Horner is the President of the Board of Trustees.

Eighty-six students were enrolled last year.

Thirty-four people have been presented for confirmation and twenty-one for baptism since May 14, 1922.

Valle Crucis Mission School has been handicapped because of its isolation, lack of equipment and endowment.

Good roads have made it accessible. It is located just five miles from the famous Boone Trail, which is a splendid highway leading to Winston, the State's largest city, 119 miles away. It is ten miles from Boone and twelve miles from Blowing Rock.

It has splendid equipment, including comfortable dormitories, modern classrooms, excellent faculty, electric lights, running water.

The location is attractive—environs clean—suitable for expansion.

The assured income is about $5,000, which comes from the General Church and Mr. Lawrence Hoh.

The school needs endowment and scholarships to meet the increasing demands for education by worthy mountain girls and boys.

The two main buildings were contributed by Mrs. R. T. Auchmuty and the Woman's Auxiliary of the General Church. Valle Vista Cottage and the rectory have been put in excellent condition by the bequest of the late Robert K. Smith, of Virginia.

The present church building is unsightly, badly located, and inadequate to meet the needs.

It is proposed to erect a new church building, to cost not less than $15,000.

Bishops Cheshire and Horner both say it is our greatest need.

The people of this State and Diocese should covet the opportunity to help build this church.

Make checks payable to Miss Virginia Bouldin, Treasurer.

## BEST CITIZENS

If I were asked to compile a list of "best citizens" of the United States I should place high on that list the names of our domestic missionary bishops.—Bishop Mann, Pittsburgh.

## CHINESE COMMUNITY FEELING

The Chinese assistant manager of the Wusih Telephone Company has installed a complete telephone equipment in St. Andrew's Hospital in that city. This was a gift in memory of his mother. It represents the increasing sense of responsibility and community feeling among the Chinese of Wusih toward the welfare of their own people.

## STRICTLY BUSINESS

A speaker at a minister's meeting in Boston told the story of a negro clergyman who so pestered his bishop with appeals for help that it became necessary to tell him that he must not send any more appeals. His next communication was as follows:

"This is not an appeal. It is a report. I have no pants."—Houston.

## RELIGIOUS EDUCATION

(Continued from page 7)

(6) Have business meeting—do the work thoroughly, but remember the inspirational side. Taboo all unnecessary parliamentary law. Dispose of the business part of the meeting, at least in twenty or thirty minutes.

(7) Remember that in order to have interest sustained, you must plan ahead.

### FIVE SUGGESTED PROGRAMS

These programs have been tried and found very successful.

*First Meeting* (Rally Meeting)

1. Hymn.
2. Read St. John 15:4-16.
3. Election of officers and appointing standing committees.
   (1) Program Committee.
   (2) Membership Committee—to invite every young person to become members of the Society. The Rector will be glad to give this committee a list of those who ought to join.
   (3) Committees on Worship, Service, Fellowship (Social) and Study.
4. Talk on the Young People's Movement by Rector or other invited speaker.
5. Hymn.

Suggestion: The Rally Meeting might be held at a supper provided by the young people themselves.

*Second Meeting*

Subject: Is the Young People's Society Needed?

1. Hymn.
2. Scripture Lesson—St. Luke 6:27-38.
3. Short business meeting.
4. Program—Papers on—
   (a) Do the Young People Need the Church?
   (b) Does the Church Need the Young People?

   Discussion—
   (a) Was Christ Interested in Young People?
5. Prayers and benediction.
6. Hymn.

*Third Meeting*

Subject: Service in the Parish.

1. Hymn.
2. Creed and Lord's Prayer.
3. Short business meeting.
4. Program.

Paper on What Can the Young People's Society Do to be of Service In the Parish?

Paper on History of the Parish, the Rector, How is the Parish Organized.

Discussion. (List on a blackboard the ways each member of the Young People's Society thinks he or she can be of service in the parish.)

(a) What do you think your parish needs most?

Suggestion: A game might be played in which one member might be chosen to represent the Rector, another the vestry, another the Woman's Auxiliary, etc., and be ready to speak upon the work of each.

*Fourth Meeting*

Subject: Missionary Work of the Church.

1. Hymn (a selected Missionary Hymn).
2. Scripture Lesson—St. Matt. 28: 16-20.
3. Roll call of members (let each answer with the name of one of the Missionary Bishops of the Church or of a Mission Field.
4. Program:
   (1) What is the Church doing in the Mission Field?
   (Your Rector will furnish material for this paper if you ask him.)
   Discussion:
   (a) What do you think of a person who gives up everything to become a missionary?
   (b) Which do you think of greater importance, the Domestic or Foreign Field?
6. Hymn (Missionary).

*Fifth Meeting*

(An evening of fellowship)

1. Hymn (choose a bright one).
2. Vocal Solo (one of the members).
3. Program: Amusements—
   (1) Paper, What Does the Church Think of Amusements?
   Discussion:
   (a) Why do some churches object to card playing, etc.?
   (b) Is gambling ever right? Is it a sin?
   (c) What is your idea of amusements in the Young People's Society?
5. Creed and Benediction.

Suggested change in this program would be a speaker invited to speak on amusements, and games might be played.

### "SUBJECTS COMMITTEE PAPERS"

A publication of great importance has just been issued by the Continuation Committee of the World Conference on Faith and Order. Its title is "Subjects Committee Papers" and it is a collection of several documents bearing upon the preparations for the Conference.

The first document is the "Report of the Subjects Committee" (pages 5 and 6). This is a covering letter, as it were, to go with the "Report on the First Series of Questions" and the "Statement" on the same, which were adopted at the meeting of the committee in Oxford, September 10 to 13, 1923. The Subjects Committee, it should be explained, is the body in charge of preparing the program for the World Conference.

The committee states in the report that it "is confirmed in the opinion that the most hopeful method of preparation for the World Conference is by local groups considering a series of questions. . . . If the Subjects Committee is to be successful in preparing statements that will really help the deliberations of the World Conference, it is necessary that it should have in its hands the opinions of typical groups of men and women throughout the world."

As an example of the form in which such group reports will be most acceptable, the committee subjoins (pages 16 to 27) the answers returned by groups in the University of Oxford, consisting of Anglicans, Congregationalists, Methodists, and Presbyterians, to the questions on "The Creed" and on "The Ministry." This fills the last third of the pamphlet.

The most important page in the pamphlet is page 7, where the committee answers the question of what is to be the actual process of discussion in the World Conference, when it meets.

The committee agrees that the discussion shall center around five topics, "The Faith," "The Church," "The Ministry," "The Sacraments," and "The Christian Moral Ideal." On each of these the committee will issue a series of questions, to which local groups all over the world will be asked to send in replies. (Questions on the first three of these five topics have already been issued.)

On the basis of these replies the committee will draw up a statement, to which, in its opinion, the World Conference might possibly agree. (A tentative form of such a statement, based upon the answers received to the questions on "The Creed," is herewith published by the committee.) This statement the World Conference may either adopt as the basis of its discussion, revising it as it sees fit, or it may adopt another statement if this should prove unsatisfactory, or drop the subject altogether. The committee emphasizes the fact that the deliberations of the World Conference should be on these topics and not on a statement of the existing opinions of the different churches.

The condition made by General Convention in proposing the World Conference, that it should be without power to legislate or adopt resolutions, is repeated, thus: "No statement agreed to by the World Conference will have any authority except such as may be due to its intrinsic value. It will remain for each church to determine whether it will approve and officially adopt any such statement."

The rest of the pamphlet contains (pages 8 and 9) some observations by the committee on the answers received to the questions on "The Creed" and the "Statement" (pages 10 to 13) drawn up on the basis of these answers, to which they append the statement on the subject issued by the Archbishops' Committee in 1916.

In this "Statement" the Subjects Committee's purpose is to analyze certain difficulties that appear in the answers received, and to indicate its conception of possible lines of agreement. It does this by distinguishing between the different purposes for which the creeds are used: (1) Profession of faith at baptism. (2) Definition of the Church's teaching. (3) Act of worship. (4) Theological platform offered for the acceptance of the world.

The leaflet can be obtained free upon request to Mr. Robert H. Gardiner, 174 Water Street, Gardiner, Maine.

### QUAKERS MAY WIN IT

The Philadelphia Friends Peace Committee recognizes the implicit challenge of the Bok Peace Award. Historically opposed to war, the Friends may fairly be asked, individually and as a group, to offer practicable plans for preventing it.

The Friends Peace Committee proposes to send a letter to members of the Philadelphia Yearly Meeting urging first that they send their individual plans to the American Peace Award; and secondly, that they mail an outline of the plan or suggestions to a central committee of Friends who will study the proposals and work out jointly what it is hoped may be the "best plan that Friends can devise."—National Council for Prevention of War Bulletin.

### ARCHAIC, HARD AND MERCILESS

By The Rev. Thos. F. Opie

"I was in prison and you visited me," said the Christ, speaking of those who should care for the sick, the hungry, and the imprisoned. "I was in prison and you visited me not," said He, in speaking of those who cared not for the unfortunate; for, "inasmuch as you did it not unto these, you did it not unto me."

Every Christian citizen might readily visit his local prison, or a nearby convict-camp, once a year. He could carry a bit of comfort and encouragement, some little token in the way of gifts, reading matter, etc., and at the same time take a few mental notes as to the sanitary and health conditions of the place, and as to the treatment accorded the inmates.

It is reported in at least one State that there are four prison "dungeons" of the old days of cruelty and ruthlessness. Late reports from social workers and investigators indicate indescribable filth and inexcusable mismanagement in connection with many jails and prison-houses—not to mention inadequate food, harsh treatment and utter want of consideration for those incarcerated.

"My Life in Prison," by Donald Lowrie, now a useful and honored citizen of the United States, is a terrible arraignment of our laws and our prison conditions. Mr. Lowrie was sentenced to fifteen years in a California prison for stealing a watch! Since regaining his liberty he has written the above-named book and a sequel, "My Life Out of Prison."

He emphasizes this unique point in prison management, which applies not only to the western penitentiary, but to the average of prisons throughout the land: "There are nearly 2,000 men confined at San Quentin, 1,800 of whom are able-bodied, capable of discharging a day's labor. Eighteen hundred able-bodied men should support a community of 8,000 or 10,000 persons in comfort and plenty. Yet these 1,800 able-bodied convicts, fed on the coarsest food, clothed in the cheapest manner, and housed like dogs, cost the State of Califorina an average of $200,000 a year to keep in prison." The Christian Church-member and citizen-taxpayer might introduce a bit of reform here in his own best interests! Is the Church futile to cope with this, or any other untoward condition of prison life?

Again, and here the matter is brought straight home to the Christian citizen: "There is a permanent prison population of more than 3,000 in the State of California (and fewer or more in every state). Three thousand boys now in short trousers are destined to spend years of their lives behind prison bars. One of these may be yours." (Every state has in it thousands of potential criminals.) "May no boy, born or unborn, ever experience imprisonment as it is today. It is neither just nor logical that he should. It is appalling to think that he may."

But for greater concern on the part of the Church, and every good citizen, prison conditions must remain as they are—archaic, hard, and merciless.—The Witness.

### PRESBYTERIANS AND CATHOLICS

During its sessions at Indianapolis representatives of the Presbyterian General Assembly were guests of the Knights of Columbus Luncheon Club of Indianapolis, at one of its regular weekly luncheons. Madison Walsh, of the Marion County Bar Association, in welcoming the Presbyterian guests declared that the occasion was born of that spirit of tolerance which alone could survive in America.

Mr. Walsh, the Catholic, was right. Only the spirit of tolerance can survive in this country—not that of haughty intolerance as manifested in Detroit and Chicago. The Indianapolis affair proves either of two things: That the Indiana Catholics acted the part of hypocrites, or that some Catholics are a great deal better than others. In the spirit of love, let's take the latter for granted.—Minister's Monthly.

### HOW DID THEY DO IT?

The greatest monument in the world, says Tid-Bits, is the great Pyramid of Egypt, which was built nearly 6,000 years ago by Cheops, king of Egypt, who, following the example of previous kings, wished to have a magnificent tomb. It is certain that the thousands of men who were engaged in building worked under the lash, hence Cheops is always put down as a tyrant. According to Herodotus, the ancient Greek historian, one hundred thousand men were at work on the pyramid for twenty years. How many of you have ever read of this wonderful monument, covering an area of thirteen and a half acres, and containing seven million tons of masonry? The stones used vary in weight from two tons to sixty tons. When it was finished, it was about 480 feet high, and the sides were each 775 feet long. Look this up, and find how interesting it is.—Exchange.

### CHURCHES AND FINANCES

During the last fiscal year the thirteen largest church bodies in this country raised for all purposes the following sums: All Methodist, $130,730,479; Catholic, $75 368,294; all Baptist, $60.798,534; all Presbyterian, $56,381,170; Protestant Episcopal, $34,873,221; Lutheran, $33,770,710; Congregational, $21,233,412; Disciples of Christ, $11,165,391; Reformed Churches, $9,582,748; Adventists, $7,055,047; Jewish Congregations, $4,788,228; Evangelical Association, $4,300,000; Evangelical Synod of North America, $4,085,913.—Minister's Monthly.

### AN EFFECTIVE METHOD

A presentation of the Christian Nurture Series was given to the congregation of Christ Church, Greenville, Upper South Carolina. The Church school attended the morning service in a body, each class led by a captain carrying a banner which showed the name of the Course and a brief statement of its purpose. The captains with their banners stood in a row in front of the congregation, and each gave a brief description of the work of his class, thus presenting a unified and comprehensive idea of the value of the whole school.

### IN THE CHURCH'S HANDS AGAIN

Hope School for Indian Girls, at Springfield, South Dakota, founded by Bishop Hare, which was given up by the Church and has for some time been a government school, has been purchased by the Diocese of South Dakota and so returns to the Church. The chapel, which Bishop Hare built and which during the government regime has been used as a dormitory, is to be restored, an old friend of Bishop Hare and generous supporter of the work having already sent the money for the purpose.

### APT MISTAKE

Marshal Foch told the following anecdote while in this country: "A French mayor, who at one time held office of magistrate, was about to perform the civil rite of marriage. 'Mlle. X,' he said, 'do you agree to take this man for your wedded husband?' After the woman had replied in the affirmative the mayor, turning to the bridegroom, delivered himself as follows: 'Prisoner at the bar, what have you to say in your defense?'"—Richmond Times-Dispatch.

God Over All: The eyes of all wait upon thee.—Psalms 145:15.

AMOUNTS RECEIVED ON ACCOUNT OF THANKSGIVING OFFERING FOR THOMPSON ORPHANAGE FROM THE FOLLOWING CHURCHES TO DECEMBER 15, 1923

Charlotte Convocation

| | |
|---|---|
| Charlotte—Holy Comforter | $ 117 01 |
| Charlotte—St. Martin's | 193 10 |
| Charlotte—St. Peter's | 277 40 |
| China Grove—Ascension | 5 00 |
| Concord—All Saints' | 72 22 |
| Greensboro—Holy Trinity | 215 17 |
| Greensboro—St. Andrew's | 89 30 |
| High Point—St. Mary's | 109.25 |
| Mayodan—Messiah | 49 25 |
| Mecklenburg County—St. Mark's | 25 00 |
| Reidsville—St. Thomas' | 15 95 |
| Salisbury—St. Paul's | 4 65 |
| Spray—St. Luke's | 14 17 |
| Walnut Cove—Christ | 7 56 |
| Winston—St. Paul's | 653 95 |

Raleigh Convocation

| | |
|---|---|
| Chapel Hill—Chapel of Cross | 57 40 |
| Kittrell—St. James' | 11 01 |
| Lawrence—Grace | 11 50 |
| Louisburg—St. Paul's | 10 75 |
| Oxford—St. Stephen's | 119 56 |
| Raleigh—Christ | 762 00 |
| Raleigh—Good Shepherd | 339 95 |
| Raleigh—St. Saviour's | 20 32 |
| Rocky Mount—Good Shepherd | 468 13 |
| Smithfield—St. Paul's | 25.00 |
| Stem—St. Mary's | 22.03 |
| Weldon—Grace | 210.00 |
| Speed—St. Matthew's | 81 0 |
| Total | $3,973 39 |

Yours very truly,
J. E. WILKES, Treas.
Nation-Wide Campaign Fund

AMOUNTS RECEIVED ON ACCOUNT OF JAPANESE RELIEF EMERGENCY FUND FROM THE FOLLOWING CHURCHES TO DECEMBER 15, 1923

Charlotte Convocation

| | |
|---|---|
| Ansonville—All Souls | $ 31 25 |
| Burlington—Holy Comforter | 50 64 |
| Charlotte—Chapel of Hope | 28.50 |
| Charlotte—Holy Comforter | 176 62 |
| Charlotte—St. Andrew's | 6 50 |
| Charlotte—St. Martin's | 149 85 |
| Charlotte—St. Mary | 3 30 |
| Charlotte—St. Peter's | 303 35 |
| Cleveland—Christ | 12 30 |
| Concord—All Saints' | 20 00 |
| Conleemee—Good Shepherd | 27 78 |
| Davie County—Ascension | 12 63 |
| Greensboro—Holy Trinity | 52 00 |
| Greensboro—St. Andrew's | 100 75 |
| Hamlet—All Saints' | 7 50 |
| Iredell County—St. James' | 4 25 |
| Lexington—Grace | 20 00 |
| Mayodan—Messiah | 12 75 |
| Mecklenburg County—St. Mark's | 5 00 |
| Monroe—St. Paul's | 35 74 |
| Reidsville—St. Thomas' | 23 63 |
| Salisbury—St. Luke's | 100 05 |
| Salisbury—St. Paul's | 9 98 |
| Salisbury—St. Peter' | 5 37 |
| Spencer—St. Joseph's | 4 00 |
| Spray—St. Luke's | 16 87 |
| Walnut Cove—Christ | 20 45 |
| Winston—St. Paul's | 508 32 |
| Woodleaf—St. George's | 15.20 |
| Guilford Meeting Woman's Auxiliary | 7.07 |
| Total | $1,900 35 |

Raleigh Convocation

| | |
|---|---|
| Battleboro—St. John's | $ 12 00 |
| Chapel Hill—Chapel of Cross | 78 32 |
| Durham—St. Philip's | 163 50 |
| Halifax—St. Mark' | 5 00 |
| Henderson—Holy Innocents' | 113 10 |
| Hillsboro—St. Matthew's | 37 09 |
| Kittrell—St. James' | 10 00 |
| Lawrence—Grace | 2 75 |
| Littleton—St. Alban's | 30 50 |
| Louisburg—St. Paul's | 35.10 |
| Middleburg—Heavenly Rest | 10 00 |
| Northampton County—St. Luke's | 13 22 |
| Oxford—St. Stephen's | 11 46 |
| Pittsboro—St. Bartholomew's | 5.50 |
| Raleigh—Christ | 641 56 |
| Raleigh—Good Shepherd | 367 60 |
| Raleigh—St. Mary's | 8 00 |
| Raleigh—St. Saviour's | 5 76 |
| Roanoke Rapid—All Saints | 108 17 |
| Rocky Mount—Good Shepherd | 230 03 |
| Sanford—St. Thomas' | 25 00 |
| Scotland Neck—Trinity | 67 51 |
| Smithfield—St. Paul's | 48 75 |
| Speed—St. Mary's | 5.39 |
| Spring Hope—St. Jude' | 5 85 |
| Stovall—St. Peter's | 10 00 |
| Tarboro—Calvary | 115 91 |
| Townville—Holy Trinity | 17 00 |
| Weldon—Grace | 10 00 |
| Wilson—St. Timothy's | 55 00 |
| Speed—St. Matthew's | 1 86 |
| Williamsboro—St. John's | 10.00 |
| Goshen—St. Paul's | 16.00 |
| Total | $2,307.10 |

Colored Convocation

| | |
|---|---|
| Charlotte—St. Michael's | $ 15.00 |
| Oxford—St. Cyprian's | 7.00 |
| Raleigh—St. Ambrose | 13 27 |
| Raleigh—St. Augustine's | 60 35 |
| Salisbury—St. Phillip's | 5.00 |
| Satterwhite—St. Simeon's | 5.75 |
| Statesville—Holy Cross | 5.00 |
| Tarboro—St. Luke's | 6 49 |
| Warren County—St. Luke's | 5.00 |
| Warrenton—All Saints' | 9 18 |
| Wilson—St. Mark's | 10.00 |
| Total | $ 142 04 |
| Charlotte Convocation | $1,900.35 |
| Raleigh Convocation | 2,307 10 |
| Colored Convocation | 142.04 |
| Total | $4,349 49 |

Yours very truly,
J. E. WILKES, Texas,
Nation-Wide Campaign Fund.

## THE CLERGY OF THE FUTURE

We must look to the mothers for their help in providing the Church with its ministers. You all know how the work of the Church is hindered because of the lack of a sufficient number of ordained men. The difficulty is in the home, where the old feeling of the blessedness of sending a son into the ministry has been lost, where the greatness of a life of unselfish service is obscured by the emphasis put upon material success. The course of a man's life is usually determined in boyhood and youth, in the home. If the influence there leads him to think that the main thing for him is to make a great place for himself in the world, to accumulate wealth, to get ahead of other boys and men, and exploit them for his own advantage, that is the kind of life which will attract him and very likely lead to disappointment and the feeling some day that he has not made the noblest use of himself. But if there be instilled into his mind the feeling that largeness in service, the consecration of his powers, his education, whatever means or influence may come to him, measure the worth of his life, and that the ministry of the Church gives place and opportunity to fill out this ideal as no other calling does, our homes will give to the Church the ministers it so greatly needs. No undue pressure ought to be put upon the boys, no decision made, until they have reached the age when they can think for themselves and reasonably act. It is fine to make the tone of the home favorable for high and fine choices in life, to bring up boys in unselfishness disposed to hear and heed that great call which comes out of the world distracted and depressed through hard conditions, and in want of a sympathetic leadership into the true inheritance of the children of God. There may be boys in other families than your own to whom you may open this vision of service to their fellow men, making them feel that the Savior of the world is calling men to minister with Him and for Him, as truly as when He walked beside the Sea of Galilee in the old time. The Bishop of Newark.

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Occasions do not make a man frail they show what he is.—T. A. Kempis.

## IN THE WORLD AT LARGE

### Blind Churchmen Aided

It must be impossible for any but the blind people themselves to realize what it means to receive copies of parts of the Bible and the Prayer Book services in Braille, but all of us should know that our Church prepares such material for their use.

The Committee on Literature for the Blind, through its secretary, Mrs. W. J. Loaring Clark, reported at the last meeting of the Department of Missions that 160 copies of the Service of Holy Communion in revised Braille have been distributed, and that many letters of grateful appreciation have been received.

The Chief Librarian of the Canadian National Institution for the Blind writes: "These volumes are of special value to us, as there are numerous requests for portions of the Book of Common Prayer and other peculiarly Anglican works. Through your generosity you are conferring a benefit on the whole of Canada."

A New Jersey communicant says: "To think they are mine to keep and read at times when it suits me! I love the books."

A clergyman in Wisconsin says: "The two sets of books for my blind people have arrived and are in their homes. That the books have made them very happy is but a weak way to tell of their delight."

Your committee recommends that other parts of the Book of Common Prayer be embossed and distributed amongst the blind at once, and within the appropriation.

There are seventy-two public institutions for the blind in this country; eight of these have departments for colored children; twelve cities have departments for educating blind children in connection with the public schools, and five institutions care for the adult blind.

### Moses' Little Friend

Little five-year-old Ernest, who lives at St. Mary's Home, Honolulu, is especially devoted to Moses. He wants to know when Moses' birthday was, so he can keep the day. He says: "We keep Washington's birthday, so we ought to keep Moses'."—*Hawaiian Church Chronicle.*

### Observations from Brazil

"I hope," writes Dr. James W. Morris, cheerfully, from our Theological Seminary in Brazil, to *The Southern Churchman*, "I hope the General Convention left us some remnants of the Prayer Book. I tremble for fear their work may be described in the words of Amos, 'As the shepherd reseneth out of the mouth of the lion two legs, or the piece of an ear.'"

Dr. Morris has been exploring book stores. He didn't find what he was looking for, but he found "some Roman books of controversy. They are great fun in many respects, and what they tell of the besotted wickedness of Luther, Calvin and our Saint (as he is called) Henry VIII, is a plenty.

(Continued on page 14)

## Thompson Orphanage

**And Training Institution**

**Rev. W. H. Wheeler, Editor**

### NOVEMBER AT THE ORPHANAGE

Each November the superintendent becomes for the season a traveling man, and goes about visiting as many parishes and missions as possible, boosting the Thanksgiving offering. This November most of the visits were made in East Carolina, and included very pleasant visits in Washington, Greenville, Kinston, Goldsboro, Edenton and Aurora, where the Convocation of Edenton met this year. It was a great pleasure and privilege to visit the good friends in these various parishes, and it does the superintendent a great deal of good. Whether or not it benefits the Orphanage is an open question.

Early in the month the members of the Woman's Auxiliary of the Church of the Holy Comforter, Charlotte, came in a body to visit the Orphanage, and brought with them outing gowns, rompers, candy and toys for the babies, and also a great deal of happiness to all.

Again this year our very good friends, Mr. and Mrs. Cutter, gave each child at the Orphanage membership in the great army of the Red Cross. The buttons were pinned on each child by Mrs. Cutter, assisted by Mrs. Hamilton Jones, Jr. Mrs. Jones also provided a large pail of candy for the children, which was greatly enjoyed.

On Sunday morning, November 25th, the superintendent took the service and preached at the Church Holy Comforter, Burlington, in the absence of the rector, Rev. Thos. F. Opie. It is always a pleasure to be with the good people at Burlington.

Since the organization of the Church Service League in St. Peter's Church, Charlotte, we have been enjoying very much the delightful visits from a large portion of the feminine membership of that splendid congregation.

We are very glad to announce that the Sadie Tucker Williamson Memorial Infirmary is now open and ready for use. The nurse in charge is Miss Lena Robison, who comes from York, S. C. We are very proud of our little infirmary and think it compares favorably with any of its kind.

On November 28th our older girls who belong to the Girl Reserves attended a Girl Reserve banquet at the Y. W. C. A., going in costume dressed as French peasants.

Thanksgiving Day was cold and rainy, but, thanks to our many warm-hearted friends, it was a joyous occasion at the Orphanage. Box after box of good things were sent in, and though we cannot begin to reach the record of the Baptist Orphans Home at Hapeville, Ga., where forty-two cars of good things were shipped in, yet the capacity of our little storeroom was considerably taxed to accommodate the generous boxes sent by our loving friends. The Thanksgiving dinner was a great success. The children had all the turkey they could eat, and also all the ice cream they could consume, with candy, nuts, raisins, oranges and apples and all the other good things which go to make a Thanksgiving dinner complete. The Thanksgiving festivities came to a fitting close with a theater party on the day after at the Broadway, to see Jackie Coogan in "Long Live the King."

**Cash Contributions Received from October 10th to November 10th**

| | |
|---|---|
| Advance, Ascension S. S. | $ 4.00 |
| Burlington, Holy Comforter S. S. | 3.00 |
| Charlotte, Mrs. D. M. Rodgers | 10.00 |
| Charlotte, W. H. Kelly | 24.00 |
| Charlotte, W. A. St. Peter's | 7.25 |
| Charlotte, Mrs. Ridenbour | 2.00 |
| Charlotte, F. B. Ferris | 1.00 |
| Gastonia, St. Mark's S. S. | 3.11 |
| Goldsboro, Mrs. N. S. Jones | 5.00 |
| Greensboro, C. L. Curtis | 5.00 |
| Greensboro, St. Andrew's S. S. | 12.70 |
| Leaksville, Epiphany S. S. | 5.21 |
| Lenoir, Mrs. M. Bean | 5.00 |
| Lexington, L. R. Hmt | 10.00 |
| Louisburg, St. Paul's S. S. | 3.20 |
| Merry Hill, Smithwick children | 1.00 |
| Mooresville, S. S. St. James | 1.10 |
| N. W. C. of N. C. | 432.86 |
| Oxford, W. A. St. Stephen's | 5.00 |
| Raleigh, Parish estate | 20.00 |
| Rockingham, S. S. Church Messiah | 5.75 |
| Scotland Neck, Trinity Church S. S. | 1.75 |
| Salisbury, St. Paul's | 3.00 |
| Shelby, Church Redeemer S. S. | 5.34 |
| Spray, St. Luke's S. S. | 6.23 |
| Smithfield, St. Paul's S. S. | 4.00 |
| Statesville, T. L. Trott | 20.00 |
| Tarboro, S. S. Calvary Church | 12.00 |
| Valle Crucis, St. James S. S. | 2.00 |
| Wilmington, Mrs. J. Davis | 5.00 |
| Wilmington, C. L. Sterne | 5.00 |
| Wilmington, Ray Smith | 5.00 |
| Wilmington, Miss Wilhelmina Harlow | 2.00 |
| Wilmington, a member of St. James' Parish | 5.00 |
| Winston-Salem, W. A. St. Paul's | 25.00 |
| Total | $657.50 |

### UNDERSTANDING BOYS

With all our advance in the study of boy life—and there has been marked advance—parents do not usually understand boys. For the most critical changes in a boy's life, the changes which move a boy out of the realm of his boyhood into the area of potential fatherhood, the changes which bring into sharp outline the dawning of a new individuality, are still looked on in many families as a kind of perversity, an innate meanness which temporarily puts the boy beyond the reach of social acceptability.

The school does not understand the boy. Of course, individual teachers, here and there, do know boy life. But the school system, the fixed curriculum, the organized methods of school procedure — these all go serenely on without much understanding of the boy with whom they have to deal.

Organized society does not understand the boy. If there were better understanding, would our juvenile court systems be growing ever larger, quite out of proportion to the growth of the population? I fear that those who accept the extension of our juvenile court system as a hopeful sign of the interest of the community in child life have not thought the thing through. I am reminded of the city where I was being shown the objects of interest, and my guide showed me the new detention home for children and grew eloquent over the fact that it had four times the capacity of the one it had replaced. * * * May I ask, however, what we are doing to work toward the time when we shall have less need of the juvenile court than we now have?

The employer does not understand the boy. Here, as elsewhere, there are notable exceptions. Study with me any fair cross-section of one thousand cases of boys at work, and my statement will be proved. Boys are underpaid and overpaid; they are placed in blind-alley jobs and kept there; they have little stimulus to advance; they are given almost no encouragement to continue in their studies. On the moral side, they are thrown in with men who feel no sense of responsibility for the boys' real welfare. They listen to foul talk, they are encouraged to participate in a hundred forms of gambling schemes, they are set the example of low ideals instead of high ones.

All of which sounds pessimistic; and that is not the intention of the statement. The boy is better understood today than he ever was. Increasingly, parents and school and communities and employers are seeking to know him better. The facts that I have stated are true, first, because an intelligent interest in the boy has not yet been widely enough disseminated, and second, because the awakened interest in boys has caused too many to adopt an attitude toward them which is possibly worse than leaving them alone.

* * * * *

I suppose it is an inexorable law that reaction may carry us as far to one extreme of the normal line as we formerly found ourselves at the other extreme. From the place of almost no interest in the boy our enthusiasm has sometimes become over-enthusiasm. This has caused us in some of our work for boys to do too much for them. This tendency results, in many cases, in the boy being overworked. Well-meaning programs enter his life from many angles; each seeks to serve him. The result is that we not infrequently find a boy

(Continued on page 14)

### UNDERSTANDING BOYS

(Continued from page 13)

living a hectic existence, frantically trying to do all the things that he is asked to do. Any one of us can cite the case of the boy who is so busy that he needs a memorandum book to keep his almost hourly engagements. Life is abnormal—unless we think that this is the sort of training he needs in boyhood days to be prepared for the equally abnormal life of his elders.—Eugene C. Foster, in The American Church S. S. Magazine.

### IN THE WORLD AT LARGE

(Continued from page 12)

"I asked the nice man in this store to sell me a Bible. He was sorry, but he had no copy in the house. He had written frequently to Rio for Bibles, but he could get none. And yet he had frequent requests for Bibles. I wanted to know why he couldn't get the books. He declared that they didn't exist; authorized copies of the Bible were not in print. He assured me that our Bibles would not do, as they were not authorized. And so, only the Bible authorized by the Roman Church can be bought by good Romanists, and there is no available supply of such Bibles.

"But things are moving. In our principal morning paper there is published each Sunday the Gospel for the day, in Portuguese, accompanied by a nice little comment. And it is said that the Pope has authorized a copy of the Gospels and Acts in Italian. And so pressure is beginning to tell."

ITALIAN BIBLE SOCIETY

Twenty years ago the Society of St. Jerome was founded in Rome, its originator and first president being the present Pope. Since its formation the society has produced and published a new Italian version of the four Gospels and the Acts of the Apostles, with notes. Of these, it has circulated over three million copies, and in addition a million copies of separate Gospels. The Gospels are issued at popular prices. *The Mission Field.*

### YOUR OWN EPITAPH

If you had to write your own epitaph, and the tombstone were big enough, could you truthfully put all this on it:

1. Here lies the body of one whose daily life was a sermon, and whose conversation left no bitterness.

2. This was a soul that had many faults, but he was always trying to correct them.

3. His friends outnumbered his enemies, and all his enemies were caused by his honest convictions.

4. Little children came to him without asking, and old people asked him to come again.

5. He lost money, but he never lost faith; and having once found the pearl of great price, he never sold it for something more showy.

6. He shared generously of everything except his trouble, and smiled just before he turned a corner.

7. He knew how to pray and loved religion, and was not afraid nor ashamed to talk about God to the boy in the office elevator.

8. People loved to see him come along the street, and when he was absent from church, they knew he was sick, or out of town.

9. He enjoyed life so much, and lived so well, that no one thinks of him as dead, and he lives in very many other people who imitate his virtues and follow his example.—J. M. Sheldon, D.D. From The Church News, San Antonio, Texas.

### THE BUILDER

An old man going a lone highway,
Came at evening, cold and grey,
To a chasm, vast and deep and wide.
The old man crossed at the twilight dim,
The sullen stream had no fear for him:
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide;
Why build you this bridge at eventide?"

The builder lifted his old grey head.
"Good friend, in the path I've come," he said
"There followed after me today
A youth whose feet must pass this way;
This chasm that has been as naught to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim,
Good friend, I'm building this bridge for him."

—Anonymous.

### THE BUILDING FUND AND JAPAN

The subject of the Japanese disaster as it affected the work of the Church was related to the trustees of the American Church Building Fund Commission, at its meeting on September 20th, by Dr. Wood, a trustee, and foreign secretary of the department of missions. As evidencing the interest of the commission in the reconstruction work, the corresponding secretary was instructed to advise the Bishop of Tokyo, that the commission had made the disaster a matter of special consideration; that it would stand behind him in reconstruction work to the limit of its ability, and that it would be in a position to consider a special emergency case if such should be presented at the November meeting of the board. Several of the buildings which the commission had helped to erect have been completely destroyed, which is an added reason for the board's desire to help in the work of restoration.

At the same meeting there was announced the receipt from a communicant of the Church, of a gift of $25,000, to establish the Bishop Henry C. Potter Memorial Fund, a timely and most appreciated help to the trustees in their efforts to augment the permanent fund.

The treasurer's report showed nineteen loans made so far this year in the sum of $75,850, and thirteen others promised in the sum of $40,000. Sixteen gifts have been made in the sum of $18,950, and thirty others promised in the sum of $18,900. One grant has been made of $700 and eight promised in the sum of $8,508. These promises the board stands ready to redeem whenever the final papers shall be presented. While it is impossible to entertain consideration of large loans in justice to the very considerable number of applicants for smaller amounts, and in view also of the limited turnover of the capital fund, the work of the commission is being continued on the same plane as heretofore to the limit of possibilities.

### TRYING TO LOCATE HIM

Mr. Tarzan Jones was sitting to his breakfast one morning when he was astounded to see in the paper an announcement of his own death.

He rang up friend Howard Smith at once: "Helloa, Smith!" he said. "Have you seen the announcement of my death in the paper?"

"Yes," replied Smith. "Where are you speaking from?"—Catholic Opinion.

### WHICH POSITION DO YOU OCCUPY IN YOUR CHURCH?

ARE YOU—

An attender or absenter?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A worker or a worry?
A booster or a boaster?
A peacemaker or a strife-creator?
A supporter or a sponger?
A soldier or a slacker?
A friend or a fault-finder?
A helper or a hinderer?
A possessor or a professor?

There with the goods or off with an excuse?

Does your priest count on you or count without you?—Church News (West Texas).

Fountain of grace, rich, full, and free,
What need I that is not in Thee?
Full pardon, strength to meet the day,
And peace which none can take away.

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9-20

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—Psalm 24: 8-10.

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The school solicits students who can meet the requirements, physical, intellectual and moral.

Accommodations for 45 boarders.

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CHARLOTTE CONVOCATION

| | *Quota* | *Paid* |
|---|---|---|
| Ansonville—All Souls | $ 240.00 | $ 240.00 |
| Burlington—Holy Comforter | 1,849.00 | 1,849.20 |
| Charlotte—Chapel of Hope | 150.00 | 137.50 |
| Charlotte—Holy Comforter | 2,438.00 | 1,523.45 |
| Charlotte—St. Andrew's | 104.00 | 96.80 |
| Charlotte—St. Martin's | 2,410.00 | 2,396.91 |
| Charlotte—St. Mary's | 100.00 | 125.30 |
| Charlotte—St. Peter's | 6,863.00 | 7,401.02 |
| China Grove—Ascension | 152.00 | 161.52 |
| Cleveland—Christ | 300.00 | 225.00 |
| Concord—All Saints' | 1,000.00 | 832.92 |
| Coolemee—Good Shepherd | 400.00 | 379.61 |
| Davie County—Ascension | 150.00 | 176.29 |
| Elkin—Galloway Memorial | 28.00 | 30.00 |
| Germantown—St. Philip's | 84.00 | 67.50 |
| Greensboro—Holy Trinity | 3,190.00 | 3,207.12 |
| Greensboro—St. Andrew's | 1,700.00 | 1,060.58 |
| Hamlet—All Saints' | 120.00 | 31.26 |
| High Point—St. Mary's | 1,162.00 | 608.65 |
| Iredell Co.—St. James' | 100.00 | 10.00 |
| Laurinburg—St. David's | 145.00 | |
| Leaksville—The Epiphany | 456.00 | 123.00 |
| Lexington—Grace | 951.00 | 876.35 |
| Mayodan—Messiah | 100.00 | 113.75 |
| Mecklenburg County—St. Mark's | 242.00 | 202.05 |
| Milton—Christ | 50.00 | 54.00 |
| Monroe—St. Paul's | 400.00 | 105.62 |
| Mt. Airy—Trinity | 300.00 | 144.68 |
| Reidsville—St. Thomas | 500.00 | 231.00 |
| Rockingham—Messiah | 500.00 | 205.55 |
| Rockingham County—St. Andrew's | 10.00 | 12.85 |
| Rowan County—St. Jude's | 52.00 | |
| Rowan County—St. Matthew's | 107.00 | 107.00 |
| Salisbury—St. Luke's | 2,316.00 | 1,287.56 |
| Salisbury—St. Paul's | 200.00 | 158.60 |
| Salisbury—St. Peter's | 60.00 | 33.70 |
| Spencer—St. Joseph's | 25.00 | 25.00 |
| Spray—St. Luke's | 450.00 | 136.65 |
| Statesville—Trinity | 150.00 | 29.90 |
| Stoneville—Emmanuel | 20.00 | 3.50 |
| Union County—St. Timothy | 50.00 | 4.20 |
| Wadesboro—Calvary | 1,176.00 | 79.72 |
| Walnut Cove—Christ | 225.00 | 30.56 |
| Winston—St. Paul's | 3,493.00 | 3,609.85 |
| Woodleaf—St. George's | 50.00 | 37.80 |
| Totals | $34,568.00 | $29,056.45 |

RALEIGH CONVOCATION

| | | |
|---|---|---|
| Battleboro—St. John's | $ 328.00 | 247.95 |
| Chapel Hill—Chapel of Cross | 1,032.00 | 881.43 |
| Duke—St. Stephen's | 600.00 | 250.00 |
| Durham—St. Philip's | 4,773.00 | 1,193.25 |
| Enfield—Advent | 380.00 | 381.00 |
| Halifax—St. Mark's | 231.00 | 222.85 |
| Henderson—Holy Innocents' | 3,192.00 | 3,203.50 |
| Hillsboro—St. Matthew's | 1,290.00 | 1,380.16 |
| Jackson—Our Savior | 200.00 | |
| Kittrell—St. James' | $ 125.00 | $ 93.13 |
| Lawrence—Grace | 50.00 | 57.50 |
| Littleton—St. Alban's | 295.00 | 260.00 |
| Louisburg—St. Paul's | 600.00 | 250.53 |
| Middleburg—Heavenly Rest | 50.00 | |
| Northampton County—St. Luke's | 125.00 | 113.71 |
| Orange Co.—St. Mary's | 30.00 | 30.00 |
| Oxford—St. Stephen's | 1,556.00 | 1,370.71 |
| Pinehurst | | |
| Pittsboro—St. Bartholomew's | 151.00 | 151.00 |
| Raleigh—Christ | 6,119.00 | 6,216.83 |
| Raleigh—Good Shepherd | 5,081.00 | 2,737.93 |
| Raleigh—St. Mary's | 1,000.00 | 1,033.07 |
| Raleigh—St. Savior's | 200.00 | 205.09 |
| Ridgeway—Good Shepherd | 215.00 | 22.07 |
| Ringwood—St. Clement's | 39.00 | |
| Roanoke Rapids—All Saints' | 1,500.00 | 585.00 |
| Rocky Mount—Good Shepherd | 3,253.00 | 3,266.34 |
| Roxboro—Mission | 59.00 | 42.00 |
| Sanford—St. Thomas' | 125.00 | 126.21 |
| Scotland Neck—Trinity | 1,370.00 | 772.00 |
| Selma—St. Gabriel's | 32.00 | |
| Smithfield—St. Paul's | 510.00 | 140.00 |
| Southern Pines—Emmanuel | 200.00 | 6.00 |
| Speed—St. Mary's | 109.00 | 113.68 |
| Speed—St. Matthew's | | 13.16 |
| Spring Hope—St. Jude's | 85.00 | 63.90 |
| Stovall—St. Peter's | 210.00 | 51.65 |
| Tarboro—Calvary | 3,500.00 | 1,190.45 |
| Townville—Holy Trinity | 100.00 | 100.00 |
| Wake Forest—St. John's | 50.00 | 50.00 |
| Warrenton—Emmanuel | 1,264.00 | 606.88 |
| Weldon—Grace | 916.00 | 170.05 |
| Wilson—St. Timothy's | 2,380.00 | 850.00 |
| Totals | $13,676.00 | $29,352.07 |

COLORED CONVOCATION

| | | |
|---|---|---|
| Charlotte—St. Michael and All Angels | 231.00 | 66.00 |
| Durham—St. Titus' | 70.00 | 17.50 |
| Greensboro—Redeemer | 10.00 | |
| Henderson | 10.00 | 5.10 |
| Littleton—St. Anna's | 15.00 | 12.75 |
| Louisburg—St. Matthew's | 45.00 | 11.25 |
| Monroe—Holy Trinity | 42.00 | 5.00 |
| Oxford—St. Cyprian's | 19.00 | 8.50 |
| Pittsboro—St. James' | 13.00 | 15.40 |
| Raleigh—St. Ambrose | 237.00 | 237.00 |
| Raleigh—St. Augustine's | 600.00 | 786.51 |
| Rocky Mount—Holy Hope | 15.00 | 21.00 |
| Salisbury—St. Philip's | 5.00 | 15.83 |
| Satterwhite—St. Simeon's | 13.00 | 18.00 |
| Statesville—Holy Cross | 20.00 | 18.48 |
| Tarboro—St. Luke's | 150.00 | 36.10 |
| Warren County—St. Luke's | 1.00 | 1.00 |
| Warrenton—All Saints' | 57.00 | 47.34 |
| Wilson—St. Mark's | 85.00 | 71.00 |
| Winston—St. Stephen's | 6.00 | 6.00 |
| Totals | $1,650.00 | $1,399.76 |

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

December 15th, 1923.

### WHAT IS A MIRACLE?

"A miracle is a personal intervention of God by His will into the chain of cause and effect in nature. It is not 'breaking of the laws of nature,' nor 'the suspension of the laws of nature,' nor any change in the laws of nature, but simply God's doing, with His infinite power, the same quality of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book. The act is a new personal force, which marks the power of my will. It breaks no law of nature, suspends none. It is the same when God, by His infinite power, lifts up a mountain or raises the dead. It is His personal will touching nature and showing that God Himself is there, just as a friend can grant a favor, or the owner of a factory stop a part of the machinery to rescue a child caught in the wheels."—Peloubet.

### "HERE AND THERE"

Christ Church, Ridley Park, Penn., on completing the last payment of a mortgage on the rectory, raised $1,000 as a thank offering, given to the general church.

There is a "Commission on Students Away from Home" in the Diocese of Rhode Island, undertaking to keep all Church students coming to Rhode Island this autumn in touch with the Church.

Fifty years of service as a teacher in the Church Sunday School is the record of Mr. Joseph Bergantz of St. Peter's Church, Phoenixville, Penn. He was awarded an honorary diploma last June by the Princeton Summer School.

A devout stranger who attended a weekday Eucharist in the Cathedral in Quincy, Ill., and waited for a word with the dean, proved to be a clown from a visiting show.

The newsboys of St. Louis were the guests of the swimming-pool in the parish house of Christ Church Cathedral, four mornings a week during the summer. The Cathedral is in the business center of the city, near two of the largest newspaper plants.

The dramatization of "Cranford" by the girls' club of St. Matthew's Church, St. Paul, Minn., seems a refreshing change from the usual stereotyped choice of amateur material.

Work among Indians is carried on in New York, six from the Cattaraugus Reservation having recently been confirmed by Bishop Ferris. For the first time one of them came from the pagan end of the reservation, where the Seneca tongue is still used and the Indians have a grievance against the white men for the loss of their lands.

A new church growing out of a mission Sunday school in Henrico County, Virginia, is to be called Varina Church, reviving, after two centuries, the name of a church which stood there from 1660 to 1720.

A training college for women missionaries is about to be opened by the S. P. G., near Birmingham, England.

The chief of the Pawnee tribe in Oklahoma has been confirmed. The Indian's interest in the Church has been so faithful that Bishop Thurston has granted him a lay reader's license.

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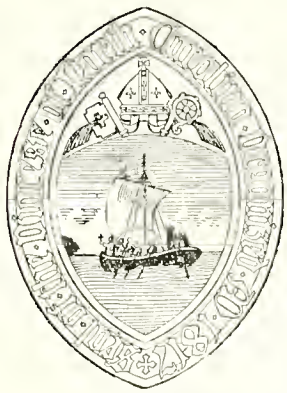
# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., FEBRUARY, 1924 No. 11

*Published in the Interest of the Diocese of North Carolina*



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FIFTY-FOURTH ANNUAL STATEMENT

| | |
|---|---|
| Assets | $1,221,109.25 |
| Capital Stock | 400,000.00 |
| Reserve | 389,357.88 |
| Surplus to Policyholders | 831,751.37 |

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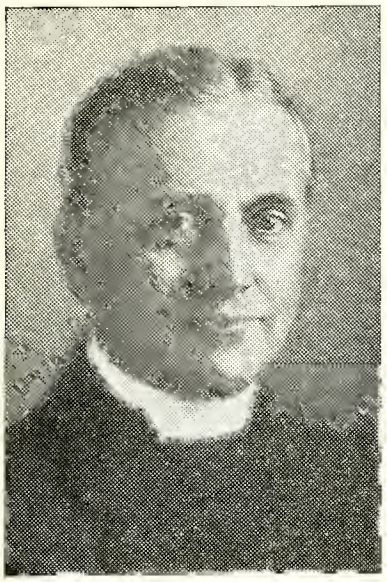
# THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage



Rev. J. A. Schaad

Missioner of the National Council

## CLINICAL MISSION FOR THE DIOCESE HELD IN GREENSBORO

On February 5th and 6th Rev. J. A. Schaad, missioner of the National Council, held a Clinical Mission at Holy Trinity Parish House, Greensboro. This Mission was held under the auspices of the Department of Evangelism of the Diocese, Rev. Bertram E. Brown, of Tarboro, being the Chairman. While there was a very limited number of the clergy present at the meeting, it was considered by all present to be a decided success. There was a unanimous feeling that our evangelistic program, if there has been any such program, has been the cause of losing us much in the matter of bringing in new members as well as giving to our present members a more definite knowledge of the faith that they profess. The result of this meeting is a tentative program in the making now, soon to be realized, carrying with it a plan for an extensive and intensive evangelistic preaching throughout the diocese. Especially is it desired that small missions, weaker stations, and places that are rather standing still in so far as membership is concerned, shall have the opportunity to have visiting clergy go and assist these in charge.

By his charm of personality and his grasp of all the practical points to be observed, he soon won the hearts of his hearers, and many questions were asked him to further

(Continued on page 5)

## DIOCESAN EXECUTIVE COMMITTEE MEETS

The Diocesan Executive Committee met in Holy Trinity Parish House, Greensboro, on February 11 to transact some very important business, primarily concerning the financial status of the diocese. It became known that although the diocese was meeting its own apportionment the Archdeacons were having to borrow money to carry out their work, salaries to be paid to several ministers-in-charge. The trouble was, through some mistake, diocesan funds were being paid toward priorities. This mistake has now been rectified, and there should be no occasion again to have to borrow any money so long as our regular apportionment is paid here in the diocese.

## LEAKSVILLE-SPRAY

The Christmas season at St. Luke's, Spray, was full of happy activity. Following a custom of many years, which now has a definite place in the community life, the choir caroled Christmas Eve night until the dawn was breaking. This "singing of the message" always wins many expressions of appreciation. The Holy Communion was celebrated at eight o'clock in the little chapel, which had been made ready with decorations of evergreens and white narcissi. On the evening of December 26th, in the Graded School auditorium, before an audience of six hundred people, the Church School presented its annual Christmas program. This was composed of drills for the little people, a White Gifts play for the girls of the intermediate grades, and a Christmas play for the older boys and girls, all the numbers being original. On the evening of Holy Innocents Day a Christmas tree was held for the new Sunday school at Carolina Heights. The Candlelight Service was observed on the Epiphany, and on the first Sunday after the Epiphany Bishop Penick made his visitation to the three congregations in this community. He officiated at St. Luke's at the morning service and in the afternoon formally broke the ground for a new church building. The present chapel will seat eighty people. On this Sunday there were one hundred and twelve present at the Church School, and at the service hour the choir could with difficulty march in in single file. The lot for the new Church is a gift of the Marshall Field Company and is most advantageously located. It is one hundred and fifty feet square and is given for a Church and rectory, but the congregation hopes to secure another lot for the rectory and build a parish house adjoining the Church. To comply with the terms of the deed, the Church and rectory must be built within two years, and in this kind of work a parish house is an absolute necessity. To accomplish these things the congregation of St. Luke's goes forth on a venture of faith.

There has been only one other class presented for confirmation in the history of the Church of the Epiphany, Leaksville, as large as the class presented at this visitation of the Bishop to that parish. Mr. Harry A. Stirling, a student at the DuBose Memorial Training School, who assisted the Rev. Mr. Gordon last summer, is spending his winter vacation of three months in Leaksville, and the parish is showing the fruits of his earnest efforts.

In addition to his regular service at St. Andrew's Mission on the Galloway farm, Bishop Penick confirmed at their home on the farm an elderly couple, aged eighty-two and eighty-six, respectively. "At eventide there shall be light." There were fourteen candidates at St. Andrew's, making a total of twenty-nine in this field.

A. C. G.

## SCHOLARSHIPS AT ST. MARY'S SCHOOL

There will be a number of scholarships of considerable value open to award for the year 1924-25. The conditions attached to these scholarships are not unreasonably difficult. They do however require that the applicants be not below the average in physical health, mentality and character.

Any persons interested may receive full information upon application.

Address The Rector, Rev. Warren W. Way, St. Mary's School, Raleigh, North Carolina.

## NEW PARISH HOUSE FOR HOLY COMFORTER, BURLINGTON

At the February meeting of the vestry of the Church of the Holy Comforter, Burlington, it was decided to launch plans at once for a parish house to cost "not less than $40,000." There is already a fund of some $8,000 in hand for this project, and pledges are now being taken for subscriptions among the membership of the congregation. The church is a handsome stone building, and the parish house will be in architectural symmetry with the main church building.

The Bok Peace Plan has been put before the congregation of the Church of the Holy Comforter on several occasions recently, and a ballot-box has been in the vestibule of the church to receive the congregation's vote. Of the two lots of ballots sent to the American Peace Award, there was not

(Continued on page 4)

### New Parish House for Holy Comforter, Burlington

(Continued from page 3)

a negative vote cast by members of this church.

The rector of the Church of the Holy Comforter has recently been appointed by the State Department of Public Welfare to the Alamance County Welfare Board. This position affords a unique opportunity for service and for an insight into the general welfare work of the county and State.

### MID TERM EXAMINATIONS AT ST. AUGUSTINE'S

The usual mid-term examinations were given at St. Augustine's during the week beginning January 26. This was, indeed, a busy week for everybody.

Prior to this date, there was much earnestness on the part of all of the students—the brilliant as well as the dull. Everybody reviewed the semester's work. The students who had an average of 90 per cent reviewed, so that they would not fall below on examination; for to them an average of less than 90, in a mild manner, meant failure. The students with an average of 70 per cent reviewed as a necessity, for they well knew that to make a mark less than 70 meant that they would be conditioned in their class work and that they would be liable to demotion.

It must not be supposed that any students are encouraged to allow their daily assignments to remain unprepared during the term, and, finally when examinations are near, to study and cram, in the length of a week, the assignments which the class had recited during the whole term. Students are urged to study each lesson daily, and if this were not done there would be only a few who could pass the examinations.

Examination marks count only one-third of the term average, and in most cases it is a fair method to test a student's individual ability to do the class work.

There is a great deal of stress put upon examinations, but each teacher emphasizes daily the importance of studying earnestly, and urges all students to understand each lesson thoroughly before it is laid aside.

The mid-term examinations are over, and the records have become history, but the preparation for them gave the students a review which they would not have gotten otherwise. This review freshened the memory and gave a more detailed conception of the subject-matter.

Examinations give each student a chance to think for himself independently, and reveal to each the necessity of doing individual work. Those students who did not do well in the last examinations have determined to do better in the next, and those who did well in last have received inspiration to do still better in the next.

### YOUNG MAKERS OF HISTORY

"We are making history," said Mr. Scovil to the boys and girls gathered around the banquet board in the parish house of Holy Comforter Church, Burlington, Friday night, February 1. This was perhaps rather an astonishing statement to be taken in all at once, but, with the assistance of a good turkey supper, almost anything can be swallowed.

It was indeed the first time the young people of the Diocese had met together in conference, and as such will go down in the annals of the Diocese. Representatives from twelve parishes were present: Holy Comforter, Burlington; Good Shepherd, Raleigh; St. Saviour's, Raleigh; Holy Innocents', Henderson; St. Paul's, Winston-Salem; St. Mary's, High Point; St. Martin's, Charlotte; Grace, Lexington; All Saints, Concord; Christ, Raleigh; St. Stephen's, Oxford; All Saints, Roanoke Rapids. Bishop Edwin A. Penick, Rev. Charles B. Scovil, Rev. T. F. Opie, and Rev. B. M. Lackey were on hand to lend their aid if the youthful history-makers should fall into deep waters.

During the supper, served by the ladies of St. Margaret's Guild, there was much merriment, several speeches and a few songs.

Immediately after the supper a business meeting was held at which Mr. Scovil took the chair and called for the election of temporary officers to hold office during the convention. Jack Crowson, of High Point, was elected chairman and Caroline Holmes, of Lexington, secretary.

The chairman then took the chair and called for topics of general interest on which discussion would be beneficial to all present. Several were suggested and the chairman appointed committees to present each to the convention for discussion the following day. The topics were as follows: Programs and Meetings, Young People's Bulletin, Diocesan Organization of the Various Service Leagues, Convention.

The chairman called for reports to be given from each society by the representative present. These were very interesting and showed, on the part of the societies, loyal work and great interest in spite of recent organization.

Burlington congratulated itself on having made the convention a reality, not a dream. Henderson boasted of having the oldest organized chapter in the Diocese. The Oxford Fellowship is working for a parish house and plans to take charge of the choir one Sunday a month. St. Martin's Chapter in Charlotte reported well organized committees; Good Shepherd and St. Saviour's in Raleigh have done creditable social service work. Christ Church, Raleigh, Chapter recently gave a successful entertainment to raise money, and Roanoke Rapids plans to give a Valentine Fair for the same purpose. The other representatives spoke of the newness but earnestness of their societies.

Mr. Opie called the attention of all to a large key drawn on the blackboard on the handle of which was written the word prayer, on the shaft effort, and on the bit variety. He commended it to the consideration of all present and through them to their respective service leagues.

The program for the following day was then announced, and the meeting adjourned with the singing of the Doxology and the benediction by Bishop Penick.

The visiting representatives were entertained by members of Holy Comforter Church and of the Young People's Society.

At nine o'clock Saturday morning, February 2, Holy Communion was celebrated in the church by Bishop Penick, assisted by Rev. Mr. Opie, the rector. Practically all of the representatives were present, availing themselves of this opportunity to start the day in the right way.

The second meeting of the conference was held immediately following the service, in the nave of the church. The chairman called the meeting to order and the roll was called and the minutes read by the secretary. Reports of the committees appointed were then called for and taken up and discussed one by one.

The Committee on Programs and Meetings recommended that a handbook be published annually, containing programs for meetings. For financial reasons, however, it was judged best that, for the time being at least, this idea be abandoned and the programs in the "Carolina Churchman" used. Further action on this matter was the passing of a motion that each representative there be on a program committee to send interesting programs to Barnard Lewis, Concord. These are to be discussed by him with Mr. Scovil and possibly presented before the next convention in the form of a hand-book for adoption.

The motion to have a Young People's Monthly Bulletin, brought in by the committee, was passed. Vann Lineback, of Winston-Salem, was elected editor of this. His address is Hawthorne Road, Winston-Salem.

The Diocesan Organization Committee recommended the forming of a diocesan organization, the executive committee to be composed of one representative from each society. The representatives present were to be the representatives on this council. As other societies were formed, each was also to have a member on this council. This motion was seconded and carried.

After much discussion, the motion to call the organization that of the Young People's Fellowship was passed. Charles Sturges, of Henderson, was elected president of the organization and took the chair, the temporary chairman retiring. Caroline Holmes, of Lexington, was elected secretary of the diocesan organization and Katherine Cosgrove, of Raleigh, treasurer.

(Continued on page 6)

### Clinical Mission for the Diocese Held in Greensboro

(Continued from page 3)

clear up problems and doubts as to the possible success of this work here among our own clergy and our own people. The clergy will hear more of the outcome of this Clinical Mission later.

Among those present were the following: Bishop Penick, Archdeacons Hardin and Bethea, Rev. Messrs. Bertram E. Brown, L. N. Taylor, John F. Hamaker, Isaac W. Hughes, I. Harding Hughes, H. deC. Mazyck, Robt. E. Gribben, W. W. Way, Basil M. Walton, W. S. Holmes, Edgar H. Goold, Thad. A. Cheatham, B. N. DeFoe Wagner, Kenneth L. Houlder, H. Norwood Browne, Royal G. Shannonhouse, Mark H. Milne, Joseph H. Hudson, Eugene L. Henderson, Milton M. Weston, and F. H. U. Edwards.

### A CORRECTION

In the December issue of The Carolina Churchman, Archdeacon Hardin gave an account of his mission in Leaksville, including a visit to the Spray branch of the Woman's Auxiliary. In our enthusiasm and happiness at having the Archdeacon present, we did not make ourselves clear to him in telling him that the offering for the year was $140, so this amount, which represented our total financial gifts up to November, was reported by him as a remarkable United Thank-Offering. In making this correction we take the opportunity of adding a few notes about the year's work of St. Luke's Branch. The treasurer's final report showed an offering of $155. We joyfully call it an offering because it represents voluntary sacrificial gifts of the sixteen members. The United Thank-Offering was $57 in contrast with $7 three years ago. The branch had three corporate communions during the year, a weekly study class during Lent, and regular Bible studies at each of the bimonthly meetings.

MRS WM. J. GORDON,
Pres. St. Luke's Branch.

### POUNDED REV. MR. SHANNONHOUSE

The congregation of St. Bartholomew's Church pounded their pastor last Friday night. They gathered at the rectory at 8 o'clock and presented him with many things that a preacher would need to sustain him, and he and his family feel grateful to their friends for their thoughtfulness.

### REV. MR. NASH TO REMAIN ON OUR ROLL

Rev. H. O. Nash, now in Pachuca, Mexico, writes Bishop Cheshire as follows:

"I would much rather not sever my connections with the Diocese, having spent all my ministry practically in your jurisdiction. It is home to me; in fact when filling out my papers for the Department of Missions I had to give my domicile, and I gave Greensboro, N. C. In order to come here I had to sever many ties; and, if agreeable, I would much rather remain officially connected with the Diocese of N. C."

### BISHOP PENICK VISITS GRACE CHURCH, LEXINGTON

Bishop Penick made his regular visitation to Grace Church, Lexington, Sunday, February the 3d. At this time three persons were presented by the rector for confirmation. In the absence of the Bible Class teacher at Sunday school, he taught the class, taking for his subject Christ's first miracle, the turning of water into wine, and bringing out many interesting points.

The following evening, Monday, the 4th, a men's supper was held under the auspices of Grace Church Chapter of St. Andrew's Brotherhood for the men of the parish, and was largely attended. Bishop Penick was present and spoke of his work in the Diocese. The rector, Rev. W. S. Holmes, made a talk on the highest efficiency of the individual coördinated for the best interests of the parish. Mr. Frank Hill acted as toastmaster of the occasion.

### REV. MR. CODY LEADS THE MINISTERIAL ASSOCIATION

Rev. C. R. Cody, rector of St. Paul's Mission, Monroe, N. C., has been elected president of the Ministerial Association of Union County.

Rt. Rev. Edward A. Penick made his annual visitation to St. Paul's Mission on the 24th day of February.

Our Sunday school is making progress by leaps and bounds. The offerings for the last two Sundays have gone over six dollars each.

### RALEIGH CONVOCATION MEETS IN SCOTLAND NECK

Rev. S. S. Bost, rector of St. Philip's Episcopal Church, this city, returned Thursday afternoon from Scotland Neck, where the annual meeting of the Raleigh Convocation was in session for two days. On Tuesday night the Convocation opened with a sermon by Bishop Penick, of Charlotte. Wednesday was devoted to business and to reports of the missionaries throughout the Convocation. The annual budget was arranged, and the annual election of officers was held. The Convocation adjourned on Wednesday night, after hearing a sermon by Rev. S. S. Bost.

The Episcopal Church at Scotland Neck was recently destroyed by fire. The Baptist Church extended its usual hospitality, and offered the use of their church, which was accepted. All business sessions and religious services therefore were held in this church. The Episcopalians at Scotland Neck have already begun planning to rebuild their church.

At the close of the convention a telegram was read inviting the Convocation to meet next year in the handsome little church which has recently been built at Roxboro. The invitation was accepted.

### ST. PHILIP'S MEN HEAR LEON C. PALMER

Leon C. Palmer, superintendent of the Sunday School Association of the Carolinas, spoke twice Friday at the parish house of St. Philip's Episcopal Church; at 4 o'clock in the afternoon to the boys of that denomination. It was an enthusiastic meeting, although a great crowd was not present, but results were accomplished. It was determined by those present to form a Junior Brotherhood chapter here among the boys. They were eager for it. They will meet next Thursday evening for organization.

Friday evening Mr. Palmer spoke to the two chapters of the St. Andrews Brotherhood, of Durham and West Durham, at 7:30 at the parish house. The West Durham chapter of St. Joseph's Church came down in a body. A goodly number were present, including the Brotherhood chapter of St. Philip's Church.

Mr. Palmer is an interesting and pleasing speaker. He illustrates his points with most amusing anecdotes, and keeps his audience keyed up to the arguments he uses with fine effect. His message was primarily to the Brotherhood and the most improved modes of getting the most effective work. He opened his interesting address by stating that small crowds were very often more inclined to grasp the points desired, and better results were obtained than from large crowds. That our Lord spoke to large crowds, frequently as many as five thousand, yet his most effective work was done with a small number, sometimes in an upper room.

He drew a triangle on a blackboard. The bottom angle represented "Have an Aim," the left was "Measure the Chapter," and the right angle, "One Forward Step." From this he drew his lesson. To accomplish the best church work have an aim. Use that aim to measure the work. As many of the chapter as possible take part in devotional exercises, and do not leave all the work to the rector. Report personal work individually. Have information, inspiration, education, whatever you may call it. Knowing, feeling, willing, forms the three sides of the mind, and will give impetus to all work.

Another effective thing, have a hospitality committee to welcome all people to church. It does good. It has its effect. A church attendance is a good thing. Work for the Bible Class, and make every effort to hold the boys in the Sunday school. Sixty per cent of the crime committed by boys is committed under 17 years of age. Every man ought to go to Sunday school. Where men go, boys will follow. The chief ambition of a boy is

(Continued on page 7)

## Social Service Dept.

**Rev. Lewis N. Taylor, Roanoke Rapids, Chairman**

### Work Being Done in the State

Two years ago, while the King's Daughters and Sons were holding their Annual Convention at the Stonewall Jackson School in Concord, Mrs. W. N. Everett, of Rockingham, expressed the wish that we would, as an organization, do some work for the girls in the State, our efforts, previous to that time, having been for the boys of the school mentioned above. After conference, we decided that we would like to build a simple chapel at Samarcand.

Upon entering the grounds of that beautifully located institution, there is, to the eye, a striking want of the chapel, which usually nestles amongst trees in a village, however small the community may be.

Samarcand is the refuge for wayward girls from all churches and denominations of Christians and also for those not connected with any church. The King's Daughters and Sons, a non-denominational organization, feel a most earnest wish to place a chapel at this institution, and believe that generous men and women will gladly embrace the opportunity of helping to give to Samarcand a house for worship and prayer to God, an absolute necessity for a school. This chapel will be open for divine service, conducted in turn by different churches, and all of us will feel that we are links in a chain surrounding those girls for their protection.

We believe that a building dedicated to the worship of God is essential at a school. The weary, sick body finds refuge in a hospital with physician and nurse, and weary sinsick souls would find it in a chapel, where the Great Physician is ever present with an invisible choir of ministering spirits. In imagination I see the building completed, and, with other members of our order, I take part with our sisters at the school in their first chapel service. The touch of the hand, the sound of the voice, and the knowledge of fellowship, will open our hearts and minds to higher communion.

My earnest wish is that, like Samarcand of old, that beautiful city, renowned for its schools of learning, our Samarcand may be renowned for its school which teaches that to "cease to do evil" and to "learn to do well" is the highest of all learning. It is divine as well as human.

Miss Agnes MacNaughton, the able manager of the institution, is most anxious to have this chapel, and the King's Daughters will gratefully receive donations for it. The cost of the building will be $5,000, with a few expenses connected with the moving of material and machinery into the country. We have in bank $1,625.76.

The necessity of the girls, and the benevolence and kindness of human nature, are my apologies for writing this letter.

The promise of the King's Daughters made two years ago, to place a chapel at Samarcand for religious services, has been reiterated; so we have "kept the word of promise to the ear," and we do not intend to "break it to the hope."

Many persons are showing an interest in the undertaking. At times when we do not think the King's business is being dispatched with the haste which it requires, an unexpected gift reassures us. A clergyman who has devoted much of his life to good work in North Carolina heard last spring in Paris, France, of the contemplated chapel, and sent us a generous check with his best wishes, and, I am sure, with his prayers. Small guilds in the Church as well as larger ones are remembering us. The Social Service Committee in this Diocese, in addition to material aid, is rendering us great moral support, so we feel that as an eagle spreadeth abroad her wings and taketh on them her young, so underneath us and those whom we wish to help are the everlasting arms.

The chapel will be non-denominational, and services will be held in it in turn by the different churches. It may be of interest to know what progress has been made in collecting funds for this purpose, so I enclose a statement of the amount of money in the bank, and the sources from which it was obtained. We have faith and hope that there will be other responses to the appeal for a chapel at Samarcand.

MARGARET C. D. BURGWYN,
President of the N. C. Branch Subscriptions to Chapel, the King's Daughters.
Raleigh, N. C.

| | |
|---|---|
| Circles of the King's Daughters | $ 700.86 |
| Individual contributions | 597.00 |
| Guilds in the Episcopal Church | 280.80 |
| Interest on deposit | 47.10 |
| | $1,625.76 |

### Young Makers of History

(Continued from page 4)

The president's address is 423 N. Garnet Street, Henderson; the secretary's, Lexington.

The Convention Committee recommended having one general convention a year at some central point. It was moved and passed that the next take place next fall and that the Holy Trinity, Greensboro Service League be asked to entertain the convention if possible. It was also moved and the motion carried to have an executive committee meeting before the convention, the time and place to be set by Mr. Scovil.

Short talks about Camp Finney were made by Bishop Penick and several of the boys, heartily boosting it and asking for cooperation on the part of all to make it even better this coming summer. This is the Brotherhood camp for boys at Little Switzerland, N. C.

Ways and means of earning money for expenses of the various chapters of the Fellowship were then discussed. Ways suggested were the payment of dues, taking up a collection at each meeting, giving entertainments and selling copies of the "Spirit of Missions" and other magazines.

A rising vote of thanks was given by the visiting delegation to the Burlington Chapter and Church for the gracious hospitality extended to each one present.

The meeting then adjourned with the benediction by Bishop Penick and the first chapter of the history of the Young People's Fellowship in the Diocese of North Carolina had been written.

### REV. MR. NASH IN THE MIDST OF MEXICAN FIGHTING

My dear Mr. Hughes:

I am enclosing herewith my check, in payment of my subscription for the Carolina Churchman. Since I last wrote you, we have had the interesting experience of being present when the city was taken by the rebels. We were awakened about 5 a. m. by the sounds of firing, and, on going to the windows shortly afterwards, found that a real battle was in full swing. The federal troops took refuge, when they found that the enemy was too strong for them, in the largest Roman Catholic church in town. The rebels then procured dynamite from the silver mine nearest at hand and proceeded to dynamite the church. The firing lasted until about 4 o'clock, when the federals surrendered. The rebels got off with about 60,000 pesos and 40,000 rounds of ammunition, and left enough dead for them to have to be carried off by the cart-load, having got what they came for—money and supplies. They vacated the town during the night, and by the time reinforcements arrived next day there was not a rebel to be seen. We are all hoping that things will soon settle down, for business is naturally utterly demoralized.

You will, I know, be pleased to hear that the congregations in Pachuca have more than doubled since I have been here, and last Sunday we had more to receive communion than at any other time in the history of the mission, and contributions have jumped from fifty dollars a month to two hundred and fifty, and I am hoping that before the end of the year the place will be self-supporting. In addition to all this, God is answering our prayers for individuals in a wonderful way.

I wish that you could get a view of some of the wonderful scenery we have here. We can see the volcano Popocatapetl, 18,000 feet, and Itaccihuatl, 16,000. Flowers bloom all the year.

(Continued on page 16)

## Religious Education

**Rev. Charles Barker Scovil, Executive Secretary, Editor.**

### Lenten Mite Boxes

The Board of Religious Education of the Diocese at its February meeting passed a resolution asking that all the Church Schools of the Diocese send the amount of their Lenten Mite Box offering this year to the treasurer of the Church School Service League, the Rev. John L. Jackson, of Charlotte, who will make a record of the amount and then forward it to the treasurer of the Nation-Wide Campaign in the Diocese, so the parish may get credit on its quota. The Board had in mind the following reasons for making this request:

1. So that the total amount given by the children of the Church Schools of the Diocese to the mission of the Church might be recorded.

2. So the Board might be in a position to know which of the schools gave to missions and which did not.

It was also voted to give an honor certificate to each school who so reports its offering in the way outlined above, signed by the Bishop and the chairman of the Board.

The Board also hopes that all the schools will use Mite Boxes this year and also the Lenten Posters issued by the National Department for use in the Church Schools in connection with the Lenten offering.

### Educational Leaders' Conference

The Executive Secretary of the Board has been elected to represent the Diocese of North Carolina at the Educational Leaders' Conference of the Episcopal Church, to be held in Brookline, Mass., May 2 to May 5, 1924. For the last two years the Executive Secretary represented the Diocese of Los Angeles at this conference.

### Young People's Fellowship

In another place in this issue there is an account of the wonderful meeting held in Burlington at the call of the Executive Secretary of representatives of the Young People's Societies of the Diocese. That was an historic meeting. Our President, Charles Sturges, of Henderson, has visited several of the chapters of the Fellowship in the short time he has held office, and I am sure he has the best wishes of all in the Diocese.

### What the Executive Secretary Has Been Doing

Monday, January 21—Lectured at the School for Church Teachers, Greensboro.

Tuesday, January 22—Visited in Burlington to make arrangements for the Young People's Conference to be held on February 1st.

Addressed a meeting of the Methodist Sunday School Association at the Memorial Methodist Church in Durham in the evening.

Wednesday, January 23—Attended meeting of the Convocation of Raleigh and made brief address on Young People's Work.

Monday, January 28—Teachers' Training School in Greensboro.

Friday, February 1—Presided at Young People's Supper at Holy Comforter Parish for the Young People's Conference of the Diocese.

Saturday, February 2—Attended Young People's Conference in Burlington.

Thursday, February 7—Attended a Church School Teachers and Young People's Supper in Trinity Parish, Scotland Neck. Made an address and held a Teachers' Meeting.

Friday, February 8—Attended a Young People's Supper in Calvary Parish, Tarboro. Made an address; outlined the Plans of the Board of Religious Education of the Diocese to the Church School Teachers after supper.

Monday, February 11—Meeting of the Board of Religious Education of the Diocese at Greensboro. Lectured in the Teacher Training School.

### Notes From the Field

One of the largest Young People's Suppers the Executive Secretary has ever attended was held by Calvary Parish on the evening of February 8th in Tarboro. Many more came than were expected. One hundred were provided for and extra places had to be prepared. The singing of the old hymns was splendid, and great interest seemed to be taken in the Young People's Fellowship idea. The teachers of the Parish Church and the missions held a short meeting after the supper.

The fire has not burned the enthusiasm of the Scotland Neck Parish. The young people and Church School teachers planned a wonderful supper, very good and with beautiful decorations, for the evening of February 7th.

The Young People's Fellowship of All Saints Church, Concord, voted to help make the mission, to be held in the parish by Bishop Penick in March, a great success. They are to have charge of publishing a little parish paper called "The Parish Worker."

### Simple Plans for Young People's Fellowship Meetings

A. Topic: The Use and Value of Lent.

Hymn: Forty Days and Forty Nights.

Creed and Prayers.

Bible Reading (by one of the young people): St. James 1:22-27.

Paper: How Should Young People Keep Lent?

Hymn: Lord, Who Throughout These Forty Days.

B. Topic: The Church Organized to Conquer the World.

Hymn: Go Forward Christian Soldiers.

Business Meeting.

Bible Reading: Eph. 3:14-21.

Speaker: Obtain some one who will explain the Church's mission. What Can the Young People Do to Help the Mission of the Church? (The Parish Chairman of the Nation-Wide Campaign might be invited to speak on what the parish can do.)

Hymn: Christ for the World We Sing.

C. Topic: The Church at Work in the United States.

Hymn: The National Hymn.

(Have a map of the United States at the meeting—one showing the provinces of the Church if possible.)

Bible Reading: St. Luke 9:1-6.

Paper: What the Church is Doing in the United States—Among the Indians, Negroes, Foreign-born.

Hymn: The Church's One Foundation.

D. Topic: The Church at Work in Foreign Parts.

Hymn: O Zion, Haste.

Creed and Prayers.

Bible Reading: Acts 16:6-12.

On a large outline map of the world mark the places where the Church is working.

Speaker on the Topic, The Great Commission (to go into all the world): How far is it being carried out?

Hymn: The Morning Light is Breaking.

### St. Philip's Men Hear Leon C. Palmer

(Continued from page 5)

to do what men do. Associate membership department. That is, enroll members, and if they cannot come to Sunday school, carry the Sunday school to them. Promote family worship. The great neglect of the American people is family worship. Get back to religion in the home. Have a family Sunday once a year, when all the family go to church and sit in the same pew. Then there's mission work, visiting jails, convict camps and the like. One step at the time. Do one thing at the time and do it well.

D. M. Smith spoke on the work at West Durham, what the Brotherhood was doing and the methods used to create interest in the Men's Bible Class of St. Joseph's Church. His talk was deeply interesting as also was the talk of W. P. Ward, who spoke of the organization of the Episcopal Workers' League, how it came to be organized, the work it was doing, the satisfaction the members had in the efforts they are putting forward.

In the 79 years of its history to date, the Church of the Holy Cross, Troy, N. Y., has had but two rectors; in 52 years, but two organists—father and son; in 61 years, but two sextons—also father and son.

"A man never sees all that his mother has been to him until it is too late to let her know that he sees it."—W. D. Howells.

## The Woman's Auxiliary

### SPECIAL LITANY AUTHORIZED

The Bishop hereby authorizes for use in the Diocese at any afternoon or evening service on a week day during Lent the short "litany" sent out from the Church Mission's House to the branches of the Woman's Auxiliary.

JOS. BLOUNT CHESHIRE.
Ravenscroft, Feb. 15, 1924.

### "LIFE OF CHRIST" BY GIOVANNI PAPINI

In addition to the subject of study decided upon by the branches of the Woman's Auxiliary for the season of Lent, reading and discussion of Papini's "Life of Christ" is recommended.

EASDALE SHAW,
Diocesan Educational Secretary.

### A MEMORIAL TO FAITHFUL SERVANTS

The diocesan branch of the Woman's Auxiliary has had made a communion service of old and treasured silver for the use of the Suffragan Bishop, the Rt. Rev. Delaney. It is suggested that the cost of the work on this service, which amounts to $100, including the leather case, be paid by individuals as donations in memory of faithful servants who have "crossed over the River." Acknowledgments of contributions and the names of the servants (and the donors) will be published in the Carolina Churchman.

Address:

MRS. G. W. ALSTON,
Chairman of Committee.

### MRS. CHARLES ROOT

At the January meeting of the Senior Branch of the Woman's Auxiliary of Christ Church, the following resolutions were unanimously adopted:

Resolved 1. That in the passing of Mrs. Annie Smedes Root from earthly things to things eternal, the Woman's Auxiliary has lost one of its most loyal and devoted members. Mrs. Root had been a member of the Auxiliary since its organization in 1887. Possessed of an "exultant spirituality" in her love for the Master, she conveyed this spirit of uplift to us when in her presence. She loved the gathering together to do His work. To her Friday, the day of our meeting, was as a little Good Friday, for, when her health permitted, she was always found on her way to see the sick, the poor, the stranger. Her aim was truly to carry the Christ throughout the world.

Resolved 2. That we mourn the loss of our beloved member, but we know her sweet spirit will ever be near to help guide us in the perfect way.

"When we at death must part,
Not like the world's our pain:
But one in Christ and one in heart,
We part to meet again."

**Confirmation of 1921**

Bishop Rowe—Archdeacon Drane—Bessie in her chair

Resolved 3 That these resolutions be placed upon the minutes of the meeting, and a copy be sent to Mr. Chas. Root and family and to the Carolina Churchman.

MRS. F. H. BUSBEE.
MRS. W. A. LINEHAN.

### HELPING THE COLORED SISTERS

The Auxiliary of St. Paul's Church, Winston-Salem, has been ready for one year to assist the colored church in their midst to form an auxiliary. On account of illness among the members of St. Stephen's, this could not be done.

On the 30th of January, St. Katherine's Guild requested the president of St. Paul's Auxiliary, the district chairman, with Rev. R. E. Gribbin, rector of St. Paul's Church, to meet with them.

The visitors had a most interesting meeting at the home of Mrs. Williamson, president of St. Katherine's Guild. The vision of the Auxiliary work, at home and abroad, was carefully explained by the representatives. Mr. Gribbin gave a concise plan of service to follow.

Mrs. Thomas Shore explained the great blessings of the "Little Blue Box" and its special mission.

Mrs. W. L. Reid outlined specific facts, encouraging the Guild to still function, yet become part of the Auxiliary, so that they might feel they were reaching out to some less fortunate than they, and assuring them how added blessings would come by service to others as well as doing for their own little church.

Rev. J. T. McDuffie, their rector, made many helpful suggestions. His vision is broad, and we feel he will be an inspiration to St. Stephen's Parish.

With a blessing from Mr. Gribbin, the two branches of our Church met to go out with renewed purpose of doing more and more real work in our respective fields.

MRS. THOMAS E. SHORE.

Watch label on your paper.

### MISS BLACKNALL MAKES AN APPEAL

St. Mark's Mission,
Nenana, Alaska,
Jan. 16, 1924.

Editor Carolina Churchman,
Raleigh, N. C.
My dear Mr. Hughes:

May I make an appeal for a very worthy cause through the Churchman? I wonder if my many friends of the Diocese of North Carolina who have given so generously when I have asked for help would not like to help me raise enough money to buy a wheel chair for one of our Mission girls who is paralyzed and has not walked a step for the past four and a half years. Bessie came to us about six years ago, Bishop Rowe having taken her from an old grandmother who was very unkind and sometimes cruel to her. She has no relatives and consequently belongs to us.

We had an old wheel chair in the hospital, and this Bessie has used every day for these past four years, but now it is on its "last legs" and we are afraid will not last until another can be gotten.

If you could only see and know Bessie I am sure that you would loosen your heart as well as your purse-strings, for she is such a bright, lovable child, and I just do not see how we could keep house without her. Each morning the big girls bring her down stairs and put her in her chair; she goes right along with her work of ironing, mending, sewing, studying her lessons, practicing on the piano or doing anything that she can do, and always bright and cheerful. The children are all devoted to her, and are never impatient or fault-finding with her; I really think that we are all better for having her with us.

I am not sure what these chairs cost, but I think, in order to get one that she can wheel around herself, it will cost, with the freight, about $75.

Sincerely yours,
BESSIE B. BLACKNALL.

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.
Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I. Harding Hughes_____Editor
Mrs. M. K. Rosenblatt_____Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

Subscribers changing their addresses, or failing to receive their papers, should promptly notify us, giving, when necessary, both the old and new addresses. Subscribers wishing to discontinue their subscriptions should so notify, as an absence of such notification is considered a continuance of the subscription.

Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.



DIOCESE OF NORTH CAROLINA

Rt. Rev. Joseph Blount Cheshire, D.D., Bishop _____Raleigh
Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor _____Charlotte
Rt. Rev. Henry Beard Delaney, D.D., Suffragan Bishop _____Raleigh
Rev. Morrison Bethea, Secretary_____Raleigh
Mr. Henry M. London, Treasurer of the Diocese _____Raleigh
Mr. J. R. Wilkes, Treasurer of the Nation-Wide Campaign Funds, Box 988, Charlotte


Entered as second-matter class at the postoffice at Raleigh, N. C.

## IN MEMORY OF OUR FAITHFUL COLORED SERVANTS

That is a beautiful idea which Mrs. Alston is promoting in her letter in this issue. When I remember "Aunt Liza," who was greatly responsible for my earliest nurture; the "Aunt Nicey," who never said me nay when some one was sick and I went for her to come and help around the house, and "Aunt Laney," who nursed my grandfather, and, skipping one generation, then nursed me, I rejoice to find this means to pay a slight token of esteem and affection in their sacred memory. Undoubtedly, many of our readers will recall some of their faithful servants whose memory still hovers very close to the sacred precincts of their hearts. So we feel that money will be forthcoming to have the silver given by many friends made into a Holy Communion Service for the use of our venerable Suffragan, who, as the days and the years go by, increases in our admiration and affection. Do not put it off, but send in at once—not just one, but many offerings in memory of those who have "crossed the river" into that happy state which we feel is their due.

## STATEMENT TO DIOCESAN EXECUTIVE COMMITTEE CONCERNING AMERICAN CHURCH INSTITUTE PRIORITY NO. 453 FOR ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

An unusual opportunity has been presented to St. Augustine's School to secure immediately much-needed funds for building purposes.

The General Education Board, after an investigation of the present needs of this school, has made an offer of $40,000 to be paid on April 1, 1924, on condition that a like amount be raised by that date.

Prior to this offer of the General Education Board, an anonymous friend of St. Augustine's offered to give $10,000 to the school on condition that a similar amount be raised by the Southern friends of the colored race.

The Rev. Edgar H. Goold, principal of St. Augustine's, has recently secured from Northern friends subscriptions to the school amounting to approximately $10,000.

In other words, the immediate raising of $10,000 in the South will secure the anonymous gift of $10,000, and being augmented by pledges now held by Mr. Goold, will total three-fourths of the amount necessary to meet the conditions of the General Education Board.

In view of the above, the following resolution was offered and adopted:

Resolved, That the Executive Committee of this Diocese instruct the Treasurer of the Nation-Wide Campaign Fund to notify the National Treasurer that $10,000 of the funds received for the year 1923 applicable to the priority portion of the quota be applied to priority No. 453.

BOSTON M. LACKEY, Sec'y.

## REV. MR. PARDO NOT CONNECTED WITH CALVARY CHURCH, TARBORO

The Rev. Clarence A. Pardo, recently ordained to the diaconate, is not an assistant to the Rev. Mr. Brown or in any way connected with Mr. Brown's parish. Mr. Pardo resides at Macclesfield, in Edgecombe County, and is under the canonical direction of Archdeacon Bethea. He has charge of our mission at Macclesfield and the country chapel in that neighborhood, and also of St. Augustine's Chapel, Old Sparta, and of St. Wilfred's Mission, near Conetoe.

## A BUILDING EVERY FOUR DAYS

This is the record for 1923, as shown in the reports presented at the annual meeting of the American Church Building Fund Commission. To forty-three dioceses and districts loans amounting to $162,300, gifts amounting to $29,975, and grants amounting to $3,700 were paid out by the commission, which stands ready to pay further promised loans of $90,100, gifts of $13,100, and grants of $7,500, whenever covering papers are presented.

The Permanent Fund has been increased during the year by $27,864.85, of which $25,000 was the gift of an individual for the purpose. Such an increase is most gratifying, but only because it enables the organization to handle a larger share of the requests for help that are presented. This is the basis of the desire and effort of the trustees for the increase of the Permanent Fund. The Commission is functioning in one hundred per cent usefulness since its present resources are fully utilized. When the Church really wants it to fill the larger role which her requests call for, gifts of individuals, offerings of parishes and missions, and remembrances in legacies will flow in to afford the necessary equipment. The Year Book of 1923 will set forth what this department of the Church at work has done, is doing, and yet can do to lengthen the cords and strengthen the stakes in the way of physical Church extension. Copies of this booklet may be had on application to the Corresponding Secretary at 281 Fourth Avenue, New York City.

## BISHOP EXTENDS THANKS TO OUR DIOCESE

January 1, 1924.

The Rt. Rev. Bishop Cheshire, D.D.,
Raleigh, North Carolina.

My dear Bishop Cheshire:

I want to thank you, and to send my thanks through you to the people of your Diocese, for the splendid help so spontaneously and generously given to the work and to the members of this Mission, both Japanese and American, in our distress and want since the dreadful calamity on September first. Their sympathy and thoughtfulness in the time of our need has brought us a new realization of the blessedness of the Communion of Saints and of the unity of all nations in Christ.

I think your people will be glad to know that the faith and hopefulness of the Japanese Christians in Tokyo has been an inspiration to us in planning for the reconstruction of the material part of our work, and that we have seen with thankfulness that the spiritual foundations have not been destroyed nor shaken by the earthquake and fire.

The splendid achievement of the Church in America in raising an emergency fund of five hundred thousand dollars in so short a time for the relief of their brethren has given new courage to the Church in Japan, and they are looking forward to the future with enthusiasm. May I hope that when our appeal is made for reconstruction it will have the same sympathetic reception that has been given to the emergency fund.

I have received hundreds of packages of bedding, clothing, and other necessities from the Church people in every Diocese in the United States. The immediate wants of our people, who had lost their homes and possessions, have been supplied and they have what is needed for their comfort during the severe winter weather. Owing to the great number of things demanding my time and attention I have been unable to acknowledge personally each one of these packages as I would like, and to tell how gladly their contents was received, but I hope through this letter to let the senders know of our appreciation of their kindness.

JOHN McKIM,
Bishop of North Tokyo.

### SCHAAD MISSION HELD AT HOLY TRINITY GREENSBORO

Rev. J. A. Schaad, of the National Council, held a Mission at Holy Trinity, Greensboro, from February 2d through the 10th. He made a profound impression upon his hearers, and his visit to this parish will long be remembered. Rev. Mr. Schaad has such a quiet and peaceful manner, so different from so many who specialize in preaching, and so removed from the hustle and bustle of a throbbing, hurrying world of today, his listeners felt that his demeanor in the pulpit was a sermon in itself, giving them a reassurance as they went back to their several tasks.

### REV. BERTRAM BROWN HOLDS MISSION AT ST. JOHN'S, FLORENCE, S. C.

The first thing that I shall mention is the Preaching Mission, which began on the night of the 3d of December and closed on the night of the 9th. The Missioner was the Rev. Bertram E. Brown, Rector of Calvary Church, Tarboro, N. C.

The Children's Mission was an adaptation of the Sulpician Catechism as used by the O. H. C. Fathers. These services for the children were attended by about thirty-two or thirty-three children with consistency, and it was remarkable to note how much they learned of what the Missioner taught them. At the close of the mission two of the girls wrote papers on the talks made by Mr. Brown, and they were considered so good by Mr. Brown that he kept them.

Service for the adults were held every night, and consisted of a short devotional service, with hymns from the Mission Hymnal, followed by a Meditation and Sermon.

The subjects of the Meditations were as follows: Jesus as Human Being, Jesus as God, The Ruling Motive of Jesus, The Miracles of Jesus, The Trial and Condemnation of Jesus, The Death of Jesus, and The Eternal Life of Jesus.

The sermons were on the general subject, "How to Live to Please Jesus," divided as follows:

The Four Men With Their Sick Friend, The Roman Captain, The Woman With the Alabaster Box, Zaccheus the Publican, and The Repentant Thief.

These Meditations and sermons were soul-stirring. They were original, and presented in language and thought that all could understand. I have had several Preaching Missions in my different fields of work, but none where I have heard more expressions of appreciation and helpfulness.

Mr. Brown is a deep and original thinker, and at the same time is intensely earnest. He thoroughly aroused the thought and feeling of those who heard him, and we are hoping to have him with us again some time.

I feel fully convinced that a Preaching Mission once a year by such a man would do all parishes good.

### UNION SERVICE AT PITTSBORO

Rev. R. G. Shannonhouse, recently called as rector to St. Bartholomew's Parish in Pittsboro, was given a welcome service at his church last Sunday night.

Mayor A. C. Ray presided with an opening address, and the following gentlemen responded with appropriate talks: Rev. J. J. Boone, Jas. L. Griffin, W. P. Horton, Victor R. Johnson, Prof. E. R. Franklin, and Prof. W. R. Thompson.

It was a distinctive meeting and one pronounced to be the best that has been held in Pittsboro in a long time. All other services for the evening had been recalled and the town gathered at St. Bartholomew's to offer honor and good will to the new rector.

Mr. Shannonhouse responded to the greetings offered, in his characteristic style, and every one gave him the glad hand of fellowship.

The townsfolk appreciate the fact that they are fortunate enough to have Mr. Shannonhouse here. He is a preacher of acute intellect, splendid vision and broad in his views, and he will mean more to Pittsboro than merely being the pastor of one of its churches.

He has been called to a splendid church, one that offers more than a mere pastorate. It has a history, and while its membership is small, it is one of the most loyal to be found anywhere. The members are ever alert to their obligation, and it will be found that St. Bartholomew's and Mr. Shannonhouse will be mutually attached before many moons.

### DEATH OF BISHOP TEMPLE

On January 10 occurred the death of the Right Rev. Edward Arthur Temple, D.D., first Missionary Bishop of the District of North Texas. Bishop Temple was a Virginian, born in Walkertown in 1867. He graduated in 1895 from the Virginia Theological Seminary and served in Virginia until 1903, when he went to St. Paul's Church, Waco, Texas, where he remained until his consecration as bishop on December 15, 1910.

### THE DIOCESAN EXECUTIVE COMMITTEE HOLDS INTERESTING MEETING

At the Diocesan Executive Committee meeting Wednesday, January 16, 1924, in the parish house of the Church of the Holy Trinity, Greensboro, the following items were handled:

1. Mr. Henry M. London, Diocesan Treasurer, reported that practically one hundred per cent of the 1923 assessments for the Episcopal and Contingent Fund has been collected. He read the report of the Finance Committee, showing that the assessments for 1924 amounted to approximately fourteen thousand dollars.

2. Mr. J. Renwick Wilkes, Nation-Wide Campaign Treasurer, reported that the total receipts for the year 1923 amounted to $74,584.71.

3. The committee recommended that the Finance Committee make its report for the Episcopal and Contingent Fund in the fall in order that parishes and missions might know the amounts of their assessments before they make up their budget for the following year.

4. Rev. Mr. Gribbin, Chairman of the Nation-Wide Campaign Committee, stated that pledges for the Nation-Wide Campaign quota for 1924 to date amounted to $60,355.60 from the white parishes and missions and $1,160 from the colored, making a total of $61,471.60.

5. The Chairman of the Nation-Wide Campaign Committee was authorized to report to the National Council that the Diocese of North Carolina will pay its part of the budget for 1924. Also that on January 31st the chairman be authorized to report to the National Council the total amount of the pledges, and that 45 per cent of this amount is intended for use by the General Church.

6. This committee recommended that the bishops appoint a Nation-Wide Campaign Committee for 1924 now, in order that this committee might begin to plan its work for the fall campaign.

7. The committee expressed its appreciation for the splendid work done by Mr. Gribbin as Chairman of the Nation-Wide Campaign by a rising vote of thanks.

8. Bishop Penick presented a paper outlining the plans suggested at the Synod meeting in Chattanooga, October 24th, from five Carolina dioceses and the two Georgia dioceses, in regard to the purchase of the Kanuga Lake property for use as assembly grounds for the Church. At the conclusion of a detailed outline of the property and its advantages, the following resolution was offered and adopted:

Resolved, That the Executive Committee of the Diocese of North Carolina appoint a committee of three, one of whom shall be trustee for acquiring title to represent the Diocese in the matter of purchasing the Kanuga Lake Estate for assembly grounds, with power to act. The committee authorized Bishop Penick to appoint the above committee, he being one of the members.

9. On motion, the committee authorized the Treasurer of the Diocesan Incidental Account to transfer five hundred dollars from that account to the Chairman of the Diocesan Board of Religious Education for its work during 1924.

### PARTIALLY QUALIFIED

Rub: "Have you any knowledge of farming?"

Dub: "I can complain about the weather!"—Life.

### NEW PARISH HOUSE FOR ST. PAUL'S, MONROE

Under the leadership of St. Paul's congregation and rector, for every member of the congregation is a leader, St. Paul's Mission, Monroe, has recently begun to manifest a remarkable awakening and growth.

The Church School, under Mr. H. C. Hasty, our patient and faithful superintendent, is doing the best work in its history. The increased enrollment and attendance, increased offerings and donations have been a healthy and steady growth, giving every evidence of progress in the future.

During the year 1923 the Church School and congregation raised and paid into the treasury nearly a thousand dollars more than in any preceding year. The Thanksgiving offering was more than double any previous Thanksgiving offering.

The Church School probably reflects more credit on the Mission than any other part of the work. During the last three years the enrollment has increased from thirty-one to eighty-one. In 1920 we had four teachers; we now have eight and three assistants. The offerings in 1920 were seventy-one dollars and twenty-four cents; in 1923 approximately two hundred dollars was raised, exclusive of special offerings for Near East Relief and sufferers in the Japanese earthquake.

The Christmas tree, which was well attended by the Church School and congregation in 1923, stimulated interest in the activities of the Mission. As a result of the generosity of friends in and out of the Mission, every pupil of the Church School received a nice present, and every one present was given a bag of candy, nuts, and so on. Thus a feeling of brotherhood and fellowship was inspired, which bids well for this year.

The music and service have been made more attractive and promising in the gift of a handsome piano by a friend of the Mission. This piano is a Janssen and was given to help equip the new parish house for the purpose of better accommodating the Church School, which has outgrown our beautiful little church.

The Woman's Auxiliary—women of the Mission—is doing splendid work, for which it is to be highly commended, because it is partly due to this organization that the parish house is under construction. In 1923 the ladies said: "A parish house is the definite object for the women of this Mission this year." They only missed their objective by about two months.

The crowning achievement of the work of the Mission, however, for the year 1923 was the perfection of plans, raising funds and beginning of construction of parish house which, when completed, will be a $4,500 building, but it will not cost the Mission that amount as the Mission, after certain modifications were made, has a friend who gave it a rake-off, though the lowest bid that we received was $4,600.

This building is to be of brick-veneer construction, attached to the church, being heated from the same heating plant. It is designed to conform to that of the church, and will be finished, we hope, within thirty days. The building is one story in height, has main auditorium twenty-eight by forty-two feet in dimension, three rooms twelve by fourteen feet—a vestry room, a committee room, and kitchen—which are being equipped by friends in and out of the Mission.

### SCHOOL FOR INDIAN CLERGY

We have once again a seminary where our Indian candidates are to be trained for the ministry. The Parshall Memorial Divinity School opened late in the fall at White Earth, Minnesota, in the Diocese of Duluth, with five or six students, men previously in service as lay readers. The warden is the Rev. E. C. Kah-O-Sed, one of our Indian clergy, and his wife is matron. The Rev. W. K. Boyle is also in residence, while the Bishop and the Rev. Dr. Heagerty, missionary for Indian work, and the Rev. William Elliott come as visitors and special lecturers. The school is for men of the Indian race only.

As Dr. Heagerty reminded them on the opening day of the school, fifty years ago a similar school was started at White Earth, which produced men who were a credit to their race, some of whom are still living, trusted and honored by the Ojibwa people.

### TRAINING BANDITS FOR CITIZENSHIP

When the bandits in China held up a train last summer and carried many travelers up into the mountains, Miss Mary E. Wood, of Boone Library, Wuchang, was right on hand, so The Church Militant of Massachusetts tells, and she promptly dispatched a box of books to the leader of the bandits, writing him that she knew he must be very lonely so far up in the mountains, and she hoped he might find time to read the books sent to him. And the books she sent included Bryce's "Training for Citizenship," a life of Washington, a life of Gladstone, "Silas Marner," "First Aid to the Injured," and—"Sir Galahad!"

### INTENSIVE SCREAMING

Rice growing and the rice harvests are exceedingly important matters among our Igorot friends in the Philippines. When the rice is nearly ripe, the birds come to devour it, and must be kept away.

"The little children," says The Diocesan Chronicle, "are given a part in this work. They are stationed in the fields to scream at the birds. They try to outdo one another in volume of noise, and the result is that even a hungry bird is forced to flee to the mountains. Vacation in our outstation schools is influenced to a great extent on the time when screaming must be done."

### MOUNTAIN LAD BROUGHT BACK BY HEALTH GAME—MODERN HEALTH CRUSADE WORK APPEALS TO MOUNTAIN CHILDREN

Playing the crusader and becoming a knight, even though it's in a crusade against germs and sickness, this new system of teaching and practicing health rules appeals to children. Miss Lou London, public-health nurse of Caldwell County, in writing of the success of the Modern Health Crusade work in the schools of that county, cites an instance which, she says, is an occurrence not infrequently found in the schools where the health-crusade work is being established.

The story, as Miss London tells it, is of a 15-year-old boy who took no interest in his school work, refused to study, smoked, and spent most of the evenings far into the night away from home. He heard the health nurse explain the method of becoming a Squire, a Knight, and then a Knight Banneret in the Health Crusade. This appealed to him. He read the list of the eleven chores which he must do every day for ten weeks, if he should win the coveted titles.

At the end of five weeks, his teacher said, he not only presented a well-filled record, but he had gained twelve pounds and had reached his normal weight. By the close of school, she said, he had broken himself of the smoking habit, had become a diligent student and passed the seventh-grade examinations, with a desire to enter high school.

Some of the daily chores which this young fellow performed daily, and which literally transformed his life, were: wash hands before each meal, wash face, ears, neck, and clean fingernails once a day, keep fingers, pencils and unclean objects out of mouth, brush teeth twice a day, breathe deeply, and shield mouth and nose when coughing or sneezing, sleep nine or ten hours with windows open, form regular habits, keep clean-minded, and bathe once or twice a week in warm water.

### MAGNANIMOUS BIGOTRY

A minister recently brought four orphans from his congregation to our Cathedral Home for Children, in Laramie, Wyoming, with money for their support, saying that although he had "an almost bigoted devotion" for his own religious organization, he wanted the children brought up in the Home, "even with the distinct understanding that they would all grow up Episcopalians," because he "knew nothing in the United States that even remotely approached what the Home did for a child."

"No joy in nature is so sublimely affecting as the joy of a mother in the good fortune of her child."—Richter.

### LOST AND FOUND

A curious little tale is told in The Girls' Friendly Record for January by Miss Sally Peck, of Kyoto. The head of the Day Nursery a trained Japanese nurse, on one of her visits, found a woman who was about to throw away a very charming baby. Because of some combination of inauspicious circumstances it was absolutely essential that the baby should be discarded to appease certain devils. The only possible way out of it would be if the baby were left at some point where four roads met, and some one found it and brought it to the mother who could then "adopt" it with a clear conscience.

The nurse learned where the baby would be left. Miss Peck kindly hid herself near by: an old woman came along and put the baby down and marched away without looking back. A crowd gathered. Miss Peck collected the baby, returned to the day nursery, dressed it in warm clothes, took it to its erstwhile home, and explained to the mother in politest Japanese that this was a very nice baby she had found in the street. The baby was adopted with due solemnity and all was well—except that the home was a pitiful poverty-stricken place in which to bring up the poor little baby.

### SEPARATION OF CHURCH AND STATE EMPHASIZED

Separation of church and state was emphasized as a cardinal fundamental of the United States by William Lawrence, Bishop of Massachusetts, at the luncheon following the consecration of the Rev. Dr. James E. Freeman, third Bishop of Washington, in Washington, recently.

"We want, once in a while," he said, "to put ourselves on record before the nation, all religious denominations, Protestant and Roman alike, all to pledge ourselves to the eternal separation of church and state."

He made this statement for two reasons, he said: one was because the President of the Continental Congress and the first President of the United States were churchmen and, that they realized at the very beginning of our country's history that the church and state should be eternally separated.

The second was because of the plans of the Episcopal Church to construct a national cathedral in Washington did not mean that the Church expected the cathedral here to be in any sense a change in the historic policy of the Episcopal Church.

The cathedral will cost $15,000,000, of which over $1,000,000 was realized in a week's drive among the Episcopalians of the capital. Bishop Freeman is now conducting a nation-wide campaign for funds.—Scottish Rite Clip Service.

### BISHOP TUTTLE MEMORIAL FUND

St. Louis, Mar. 5.—The movement to raise a great popular subscription with which to erect a memorial in St. Louis to Bishop Daniel Sylvester Tuttle, late Presiding Bishop of the Protestant Episcopal Church, has crystallized and taken definite shape. The movement is to be world-wide, and its organization is to proceed immediately.

The official name of this world movement is to be the Bishop Tuttle Memorial and Endowment Fund, and the date of the intensive campaign has been fixed at October 12 to 31. The memorial will be a great, beautiful building, to be erected in connection with Christ Church Cathedral, which was his cathedral for thirty-seven years. Its purposes are to memorialize the life and work of Bishop Tuttle, to serve as headquarters for the diocesan organizations, to serve the city of St. Louis, and particularly the dense population in the neighborhood of Christ Church Cathedral, as a social center for all sorts of community activities, and to be used for national gatherings.

Frederick Foote Johnson, Bishop of Missouri, will be the national chairman, and W. Frank Carter, of St. Louis, chairman of its campaign committee. Its committees will include prominent citizens, both in and out of the Protestant Episcopal Church in St. Louis and throughout the country.

Bishop Tuttle was Presiding Bishop of the Protestant Episcopal Church, and hence a national figure, for twenty years. He was bishop for fifty-seven years—thirty-seven of them Bishop of Missouri, and twenty Missionary Bishop in the far West. When he died, at the age of eighty-six, he was said to have more warm personal friends than any other man in the United States.

He was born in Windham, New York, on January 26, 1837. He was graduated from Columbia University in 1857 and from the General Theological Seminary in 1862. On June 29 of that same year he was ordained to the diaconate, and on July 19 of the following year to the priesthood. His first parish was Zion Church, Morris, N. Y.

On October 5, 1886, when he was not yet thirty years of age, he was elected Missionary Bishop of Montana, with jurisdiction in Utah and Idaho, and he was consecrated bishop in Trinity Chapel, New York City, on May 1, 1867. He became Bishop of Missouri on August 9, 1886, and Presiding Bishop of the Church on September 7, 1903. He died on April 7 of last year.

### THE TWO SPIDERS

Winslow Russell, in his address on the subject "Awakening the 'Sleeping Giant,'" as delivered before insurance advertisers at the annual convention of the Associated Advertising Clubs of the World at Atlantic City, told the following story:

"In a little village church a spider had made his home in the pulpit during the twenty-year regime of a very quiet and undemonstrative preacher. When this preacher died he was succeeded by a young man of the 'rip-roaring' type who banged the pulpit so hard during his discourse the first Sunday morning that he dislodged the old spider.

"Starting down the aisle disconsolately, he met another spider coming up. Says the newcomer: 'Why so gloomy looking?' 'After twenty years of peace in the pulpit the new "dominie" knocks me out the first day!' returned the other. 'That's too bad,' said the first speaker, 'but come and live with me and you surely will not be molested. I make my home in the contribution box!'"

### GREAT THEOLOGICAL LIBRARY FOR NATIONAL CAPITAL

Bishop Freeman, of Washington, has announced a number of interesting details in connection with his cathedral project in the capital city. He proposes that the foremost theological library in the United States be housed in the cathedral. Near by will be a hotel for the accommodation of theological students who may come to Washington for purposes of study. The national cathedral will cost ten million dollars, it is estimated. The campaign in the District of Columbia for its part of the quota will be put on shortly.—Christian Century.

### PROGRESS IN HOSPITAL ERECTION

The building of the new Sarah Conway Ramsaur Memorial Hospital, of which the present St. Timothy's Hospital will form the nucleus, is going forward rapidly, under the direction of Mr. J. A. H. Jones. The addition, which will cost in the neighborhood of $5,000, will include a nurses' home and a dispensary, among other requisites, and will probably be ready for occupancy by the end of 1924.—Liberian Churchman.

### HYMN FOR A HOUSEHOLD

By Daniel Henderson.

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our guest!

—The Watchman-Examiner (N. Y.)

"I do the best I know how, the very best I can, and I mean to keep on doing it to the end."—Lincoln.

## Thompson Orphanage

**And Training Institution**

**Rev. W. H. Wheeler, Editor**

### MEETING OF BOARD OF MANAGERS OF THOMPSON ORPHANAGE, JAN. 30, 1924

The annual meeting of the board of managers of the Thompson Orphanage and Training Institution was held on January 30, 1924, at 10 o'clock in the office of the superintendent. The following members were present: Rt. Rev. Joseph B. Cheshire, Bishop of the Diocese of North Carolina; Rt. Rev. Thomas C. Darst, Bishop of Diocese of East Carolina; Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina; Ven. William H. Hardin, Archdeacon of Convocation of Charlotte; Rev. E. A. Osborne, Mr. J. G. Shannonhouse, Mr. T. H. Webb, Mr. W. H. Ruffin, Mr. F. W. Glover, Mrs. S. Westray Battle, Mrs. S. F. Telfair. Also, there were present from the Executive Committee Rev. George Floyd Rogers, Mrs. Sam Maxwell, and from the Building Committee, Mrs. T. C. Darst and Miss Emma Hall. Rev. Mr. Bowne, of High Point, attended the meeting as a guest.

At the meeting the following were elected to the Executive Committee: Bishop Penick, chairman; Rev. E. A. Osborne, Rev. W. J. Smith, Rev. George Floyd Rogers, Rev. W. H. Wheeler, Messrs. J. G. Shannonhouse, F. W. Glover, R. H. Bouligny, W. L. Balthis, and Mrs. Sam Maxwell. Rev. W. H. Wheeler was re-elected Superintendent of the Orphanage.

Mr. F. O. Clarkson, trustee for the endowment and permanent fund, reported that the endowment fund had been increased in the past year in the sum of $3,300. The interest on investments for 1923 totaled $4,023.94.

The Superintendent, in his report, suggested the advantage of an "Educational Loan Fund," whereby deserving boys and girls might be assisted in securing a college education.

One hundred and twenty-four boys and girls were cared for during 1923 by the institution. Of this number forty-eight were Episcopalians, thirty were Baptists, twelve Methodists, three Presbyterians, one Roman Catholic, and the remainder undesignated.

The close of the thirty-seventh year of the Thompson Orphanage was marked by the opening of the Sadie Tucker Williamson Infirmary. Not only did Mr. Williamson generously supplement the original bequest to erect the building, but also he paid for the equipment necessary for the operating room, diet kitchen, nurses' bedroom, and the office.

The large dormitory on the first floor of the infirmary has been furnished in memory of Lemuel Neely Bingham, by his sisters, Mrs. R. B. Owens, of Charlotte, and Miss Bingham, of Salisbury, and Mrs. W. D. Foy, of Chapel Hill. The large dormitory on the floor above has been furnished by the Church School of the Church of the Holy Comforter, Charlotte. The Baby Ward has been beautifully equipped by the Junior Hospital Guild. A memorial bed has been presented by Mrs. Bynum, of Raleigh, and Dr. Baxter Moore has presented several handsome chairs and other articles of furniture.

The Superintendent presented to the board of managers a budget of needs which included a central laundry plant, two modern and homelike cottages to replace old Thompson Hall, an administration building to contain an assembly hall and gymnasium, library and reading room, kindergarten room, scout rooms, sewing room and office; a brick cottage to replace the old wooden building known as Bronson Hall; a central heating plant, and lastly, improved roads and walks and an item for beautifying the grounds. The proposed plans for permanent improvement were heartily endorsed by the board and a resolution passed empowering the Executive Committee to proceed with plans looking to the accomplishment of the building program.

The report of the Treasurer of the current fund showed the bank balance as of January 1, 1924, to be $8,846.17. In addition, there was carried over from 1923 one certificate of deposit to the amount of $1,000. The balance on hand at this time is large as it includes the Thanksgiving and Christmas contributions, which must finance the Orphanage through the ensuing months when the receipts are very small.

| | |
|---|---|
| The 1923 net receipts were | $ 33,125.71 |
| The 1923 net expenditures | 32,722.78 |
| Showing a net gain of receipts over expenditures of | $ 402.93 |

Mr. Thornton, who operates the farm, presented a splendid report, showing an increase in the productivity of the farm in many ways. Eleven thousand two hundred and sixty-four gallons of milk were consumed by the children in the past year as compared with ten thousand gallons last year. Four hundred and seventy-five bushels of corn were raised as compared with 420 bushels during 1922. Forty tons of hay were gathered which more than filled our barn. The receipts from the farm exceeded the expenditures by nearly $4,000.

Commenting upon the work of the recreational director during the past year, Mr. Wheeler reported that, under the leadership of Miss Ellen Lay, the children had enjoyed a number of field meets and tournaments. Two athletic teams were organized and a tennis court built. Largely through the efforts of Miss Lay, practically all the boys and girls got away for a week or two at camp this past summer. The resignation of Miss Lay at the expiration of her year's work was accepted with keen regret. The Orphanage, however, has been very fortunate in securing the services of Mr. David Yates, of Charlotte, as recreational director and assistant to the Superintendent.

A delightful luncheon was served to the board of managers by the Church Service League of St. Peter's Church, under the direction of Mrs. H. A. London and Mrs. Joseph B. Hull.

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Cash contributions received by the Thompson Orphanage and Training Institution from December 10 to January 15, from the Dioceses of North Carolina and Western North Carolina:

| | |
|---|---|
| Canton, St. Andrew's | $ 6.26 |
| Monroe, St. Paul's | 7.00 |
| East Durham, St. Andrew's | 5.00 |
| Marion, St. John's | 67.26 |
| Wilson, St. Timothy's | 68.57 |
| Salisbury, St. Luke's | 117.65 |
| Valle Crucis, Holy Cross | 8.83 |
| Ronda, All Saints' | 5.00 |
| Battleboro, St. John's S. S. | 5.00 |
| Battleboro, W. A., St. John's | 5.00 |
| Winston-Salem, St. Paul's | 716.45 |
| Louisburg, St. Paul's | 12.97 |
| Smithfield, St. Paul's | 25.00 |
| Salisbury, St. Luke's | 4.65 |
| Greensboro, Holy Trinity | 207.12 |
| Raleigh, Good Shepherd | 339.95 |
| Raleigh, St. Saviour's | 20.32 |
| Raleigh, Christ Church | 762.00 |
| Walnut Cove, Christ Church | 5.56 |
| Speed, St. Mary's | 22.03 |
| Speed, St. Matthew's | 8.16 |
| Speed, St. Luke's | 3.01 |
| Lawrence, Grace Church | 11.50 |
| High Point, St. Mary's | 109.25 |
| Kittrell, St. James' | 11.01 |
| Weldon, Grace Church | 10.00 |
| Rocky Mount, Good Shepherd | 468.13 |
| Concord, All Saints' | 72.22 |
| Greensboro, St. Andrew's | 89.30 |
| China Grove, Ascension | 5.00 |
| Weldon, Grace Church | 200.00 |
| Hillsboro, St. Mary's | 1.50 |
| Chunn's Cove, St. Luke's | 17.00 |
| Morganton, Grace Church | 78.21 |
| Lenoir, St. James' | 32.65 |
| Shelby, Church of Redeemer | 12.82 |
| Brevard, St. Philip's | 10.00 |
| Hot Springs, St. John's | 2.75 |
| Raleigh, Christ Church S. S. | 1.00 |
| Lexington, Grace Church | 100.00 |
| Leaksville, St. Andrew's Mission | 7.00 |
| Mooresville, St. James' S. S. | 1.42 |
| Tryon, Church Holy Cross | 5.50 |
| Cooleemee, Good Shepherd | 19.45 |
| Miss O. B. Grimes, Morganton | 2.00 |
| Charlotte, Rotary Club | 77.12 |
| Townsville, Holy Trinity | 22.00 |
| Raleigh, Dr. R. H. Lewis | 10.00 |
| Raleigh, Mrs. G. M. Harden | 5.00 |
| Tryon, Mrs. J. W. Garrett | 2.00 |
| Charlotte, Woodmen of the World | 50.00 |
| Charlotte, Kiwanis Club | 50.00 |
| Statesville, Trinity Church | 41.00 |
| Greensboro, C. L. Curtis | 5.00 |
| Asheville, Trinity Church | 368.50 |
| Warrenton, Men's Bible Class, Emmanuel | 4.85 |
| Charlotte, C. A. Williams | 2.50 |

(Continued on page 14)

**Thompson Orphanage—Meeting of Board of Managers**

(Continued from page 13)

| | |
|---|---|
| Charlotte, Royal Arch Masons | $10.00 |
| Greensboro, Holy Trinity | 3.50 |
| Charlotte, Joppa Lodge Masons | 10.00 |
| Jackson, Mary J. and Elizabeth Picard | 5.00 |
| Charlotte, DeMolay Order | 5.00 |
| All Souls', Biltmore | 19.28 |
| Morganton, St. Mary's | 6.75 |
| W. E. Holt, Lexington | 100.00 |
| Blowing Rock, St. Mary's S. S. | 3.30 |
| Charlotte, Thompson Orphanage Guild | 60.00 |
| Ledgerwood, Patterson School | 6.00 |
| Waynesville, Grace Church | 16.50 |
| Halifax, St. Mark's | 21.00 |
| Stovall, St. Peter's S. S. | 4.00 |
| Asheville, St. Mary's | 54.04 |
| Fletcher, Calvary | 11.10 |
| Smithfield, St. Paul's S. S. | 2.00 |
| Gastonia, St. Mark's S. S. | 3.37 |
| Rockingham, Church of Messiah S. S. | .97 |
| Charlotte, Church Holy Comforter | 117.01 |
| Charlotte, St. Martin's | 134.40 |
| Charlotte, St. Peter's | 277.10 |
| Cooleemee, W. A., Good Shepherd | 6.15 |
| Greensboro, Holy Trinity | 17.90 |
| Greensboro, W. A., St. Andrew's | 2.60 |
| Hamlet, All Saints' | 18.00 |
| Mayodan, Church Messiah | 49.25 |
| Charlotte, St. Mark's | 25.00 |
| Mount Airy, Trinity | 5.00 |
| Reidsville, St. Thomas | 45.35 |
| Spray, St. Luke's | 17.01 |
| Greensboro, St. Andrew's | 5.09 |
| Battleboro, W. A., St. John's | 20.80 |
| Chapel Hill, Chapel Cross | 57.40 |
| Henderson, W. A., Holy Innocents | 1.86 |
| Louisburg, St. Paul's | 9.14 |
| Oxford, St. Stephen's | 152.56 |
| Raleigh, W. A., Good Shepherd | 3.00 |
| Tarboro, W. A., Calvary | 26.00 |
| Weldon, W. A., Grace Church | 27.00 |
| Raleigh, St. Mary's | 15.00 |
| Roanoke Rapids, All Saints' | 6.00 |
| Winston-Salem, St. Paul's | 23.75 |
| Hillsboro, St. Matthew's | 2.00 |
| Henderson, Holy Innocents | 25.00 |
| Charlotte, St. Martin's | 75.00 |
| Charlotte, St. Peter's | 100.00 |
| Salisbury, St. Paul's | 14.00 |

"Mr. Yates, Office Secretary at Thompson Orphanage

"Mr. David Yates, younger son of Mr. D. S. Yates, has been elected office secretary and recreational director at the Thompson Orphanage.

"Mr. Yates has already assumed charge of his new duties.

"The Orphanage heads could have made no better selection than Mr. Yates, for he is one of Charlotte's most splendid young men. He has for a number of years been active in the work of St. Peter's Episcopal Church and for some time past has been superintendent of the Chapel of Hope Sunday school, in North Charlotte. Mr. Yates has a fine mind and will be a valuable addition to the Orphanage office force and as a member of the faculty."—Charlotte Observer.

## SEWANEE NEWS LETTER

Sewanee, Tenn., January 19.—Sewanee deeply sympathizes with the faculty and students of the DuBose Memorial Training School in their recent loss, sustained in a disastrous fire which completely destroyed the main building, which structure was used as a dormitory and for administrative offices. The library, the pride of the school, and the furnishings, together with the personal effects of the students, who were on leave of vacation, were completely lost. In spite of this temporary setback, the administrative officers of the DuBose School are enthusiastically working to raise sufficient funds with which to erect a new, a larger and a more useful building, that the school may carry on, uninterruptedly, the good work for which it was founded. And in this effort they deserve the cooperation and generous support of their many friends who appreciate the work and purposes of that institution.

The several Southern dioceses will be interested to know that Sewanee will have a faculty representative at their January Convention. It is hoped that, through this effort, Sewanee will be brought into more personal and intimate contact with those Churchmen who should know Sewanee better, and realize their ownership the more. Dean Geo. M. Baker, of the College of Arts and Sciences, will represent us at the Louisiana and Mississippi Conventions: Rev. Prof. Geo. B. Myers, at Alabama; Prof. W. H. MacKellar, at Texas and at Oklahoma, and Vice-Chancellor B. F. Finney, at Tennessee, at Kentucky, at Missouri, and at Southern Florida.

The Board of Regents will hold its regular winter meeting on February 6th, and in March Sewanee will be host to the Provincial Meeting of the Student Council, at which convention plans will be effected for the higher and better realization of the religious life in the various colleges in the South. It is estimated that about 60 delegates will be in attendance—forty young men students and twenty coeds. We welcome this opportunity to meet fellow-students from all over the South and to cooperate with them in their good work.

The Vice-Chancellor has received recently two substantial bequests: one from the late Mrs. Thomas O'Connor, of Knoxville, for $10,000, of which the University feels it should make grateful public acknowledgment. The Diocesan Convention of Tennessee, this week, appropriated $700 to the Theological Department, to be used at the discretion of the dean. Another appreciated contribution was the gift from Rev. Dr. C. T. A. Pise, of Goshen, New York, of two hundred books and several rare and valuable volumes dealing with the Church life during the Confederacy and the early life of Sewanee. The donor's father was one of the charter members of the first board of trustees of the University of the South.

Another member of the Theological School was ordained to the Diaconate this month. Mr. Eugene Hopper was ordained deacon, Friday, January 18th, at Trinity Church, Clarksville, Tenn., by the Rt. Rev. James M. Maxon, D.D., Bishop-Coadjutor of Tennessee. The Rev. Geo. O. Watts, Trinity Church, Clarksville, presented the candidate, and the Rev. Prentis A. Pugh, of the Church of the Advent, Nashville, preached the ordination sermon. It is interesting to note that both Messrs. Watts and Pugh are Sewanee men.

The old library room in St. Luke's Hall will be converted soon into a Students' Common Room, which the students are trying to equip. The wives of the faculty members are planning a series of afternoon teas every other Saturday afternoon to which the students look forward with pleasurable interest.

## STUDENT NOTES FROM BULLETIN OF NATIONAL STUDENT COUNCIL

Two university students are members of the vestry of the parish church at Fayetteville, Ark., where the University of Arkansas is situated.

The Cranmer Club of Church students at Rice Institute, Texas, raised its own scholarship ($150) for Boone University, Wuchang.

Students at Florida State College who are members of the college branch of the Woman's Auxiliary (the unit of the National Student Council at Florida State) study the current issue of The Spirit of Missions at their meetings. These girls support an orphan—and make her clothes.

A party for the children in an orphanage becomes an unusual event when it is given by college students. The Canterbury Club of the New York State College, Albany, a Church club, took this for a piece of social service.

## GENERAL CHURCH NEWS

The Canadian Church has recorded the death of a great missionary hero, John A. MacKay, Archdeacon of Indian Missions in the Diocese of Saskatchewan, for more than sixty years devoted to work among the Cree Indians. He was a native-born Canadian, a product of the work of the earliest missionaries along the Hudson Bay.

Friends of Deaconess Katharine Scott, whose death occurred in China last year, are establishing a memorial scholarship which is to send to college in China some promising girl from St. Hilda's, where Deaconess Scott was principal. (Miss A. B. Drake, 1221 Ashland Ave., Wilmentte, Ill., is in charge.)

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ST. ANNE'S SCHOOL, Charlottesville, Va., $500.

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### DIOCESE OF NORTH CAROLINA. THE BISHOP'S APPOINTMENTS

March 2, Quinquagesima a. m., Chapel Hill.

March 5, Ash Wednesday—St. Philips, Durham.

March 9, Sunday—a. m., Henderson, Holy Innocents; p. m., St. John's.

March 16, Sunday—a. m., Southern Pines; p. m., Sanford.

March 23, Sunday—a. m., Warrenton; p. m., Ridgeway.

March 30, Sunday—a. m., Kittrell; p. m., Littleton.

April 6, Sunday a. m., Louisburg; p. m., Franklinton.

April 11, Friday—p. m., Laurence.

April 13, Palm Sunday—a. m., Old Sparta; p. m., Rocky Mount.

April 20, Easter Day—a. m., Pittsboro; p. m., Raleigh, St. Saviour's.

April 27, Sunday—a. m., Weldon; p. m., Enfield.

April 30, Wednesday—p. m., Ringwood.

May 4, Sunday—a. m., Raleigh, Christ Church; p. m., St. Mary's.

May 11, Sunday—p. m., Raleigh, Church of the Good Shepherd.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be received for the work of the Diocese.

The clergy are reminded that the Rubric requires that the names of all candidates for confirmation shall be given to the Bishop before the service.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.
Ravenscroft, January 19, 1924.

### BISHOP-COADJUTOR'S APPOINTMENTS

February 1 and 2—Burlington, Young People's Conference.

February 3—a. m., Grace Church, Lexington; p. m., Ascension Church, China Grove.

February 4—Grace Church, Lexington, Brotherhood of St. Andrew.

February 5 and 6—Trinity Church, Greensboro, clinical preaching mission.

February 10—a. m., Messiah, Mayodan; p. m., Emmanuel, Stoneville.

February 11—St. John's, Madison.

February 17—a. m., Good Shepherd, Cooleemee; p. m., St. George's, Woodleaf.

February 24—a. m., St. Paul's, Monroe.

February 26, 27, 28—St. Mary's Church, High Point, meeting Charlotte Convocation.

March 2—a. m., St. Thomas', Reidsville; p. m., St. Andrew's, Greensboro.

March 9—St. Paul's, Winston-Salem.

March 16-19—All Saints, Concord, preaching mission.

### THE SEAT OF THE TROUBLE

A little girl was spending her first night from home. As the darkness gathered, she began to cry. The hostess asked, "Are you homesick?"

"No," she answered. "I'm heresick."—Brooklyn Eagle.

**The Newly Consecrated Japanese Bishops**

From left to right, Canon Gould (Canada), Bishops Lea (English, South Japan), Heaslett (English, South Tokyo), MOTODA (Tokyo, city), McKim (North Tokyo), Scott (English, Shantung, China), NAIDE (Osaka), Hamilton (Canadian, Nagoya or Mid-Japan), Gailor, and Dr. John Wood.

### AN EVENING PRAYER

O God, Who never sleepest, and art never weary,
Have mercy upon those who watch tonight:
On the sentry, that he may be alert,
On those who command, that they may be strengthened with counsel;
On the sick, that they may obtain sleep,
On the wounded, that they may find ease,
On the faint-hearted, that they may hope again,
On the light-hearted, lest they forget Thee;
On the dying, that they may find peace;
On the dead, that they may have rest;
On the sinful, that they may turn again.
And save us, O good Lord.

### MISSION RESULTS

Bishop Burleson, of South Dakota, speaking in All Saints Church, Palo Alto (the seat of Stanford University), had an object lesson in the congregation before him as he emphasized the value of the Church's work among the Indians. The physical director of Stanford University is an Oneida Indian, whom the Bishop had known in his boyhood, and who received his first education in our mission school. His wife is a Sioux Indian from the Sisseton Reservation in South Dakota.

### Rev. Mr. Nash in the Midst of Mexican Fighting

(Continued from page 6)

and the sun shines at this time of the year continuously. We have been here since October, and I do not think that it has rained more than a couple of times. Now that Mrs. Nash has become acclimated, she is feeling quite well again, and the children are also in the best of health.

### SOCIAL SERVICE NOTES FOR THE AUXILIARY

During the coming month our thoughts should be directed towards the annual meeting of the North Carolina Conference for Social Service, which will be held this year in Charlotte, March 25-27. Particularly should the Auxiliary branches in the Convocation of Charlotte take note, and plan to be well represented this year, when the Conference is more or less easily accessible to them. Already, under the able management of its executive secretary, the Conference plans are receiving full publicity, and hold promise of great inspiration for such branches as can participate. I earnestly appeal to the branches in the following cities and towns to avail themselves of this opportunity: Charlotte, Concord, Monroe, China Grove, Salisbury, Statesville, Lexington, Cooleemee, Greensboro, High Point, Burlington, Winston-Salem, Wadesboro, Rockingham, Hamlet. May I remind them of the helpful old adage, "Where there's a will, there's a way"?

EMILIE R. HOLMES,
Diocesan Social Service Secretary.
February 11, 1924.

### DUBOSE SCHOOL BURNED

A night letter received at Church Mission House told of the burning of DuBose Memorial Church Training School, at Monteagle, Tenn., on the night of January 9. This is a hard blow to the men in training there, and especially to the warden and Archdeacon Claiborne, whose tireless efforts had raised the school to the third or fourth largest among our seminaries, and to the generous friends of the school in many parts of the country. There was some insurance.

How shall we insure ourselves against want?

—Psalm 34: 8-10.

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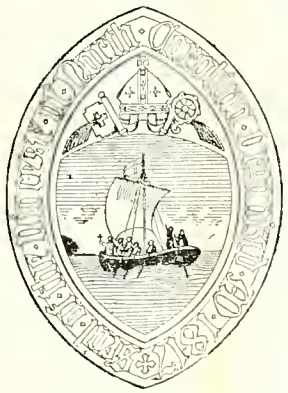
# THE CAROLINA CHURCHMAN

Vol. XIV RALEIGH, N. C., MARCH, 1924 No. 12

*Published in the Interest of the Diocese of North Carolina*



J. Frank Wilkes
140 W. Johnson St.
Oct 1924

## O Comrade Christ

"And because ye have been with Me":
Master, shall I some day hear
In the aftermath of trial
When the hidden things appear,
"You have been, from the beginning,
With Me," Calvary's co-heir?

"With Me," through the toil and tempest,
Till the blessed, "Peace, be still":
"With Me," in the hour when struggled
God-like choice with human will;
"With Me," till all life, transfigured,
Jesus only, seems to fill!

"With Me," when doubt's subtle manna
Surfeited for Love's supply;
"With Me," when from out the chosen
Came the lead to crucify;
"With Me," when all have forsaken:
Master, Master! Is it I?

"With Me," pledge of light eternal
To the thief's sin-shadowed eyes,
Yet to any Christian martyr
Dawn already, in the skies;
For, "Today . . . with Me," has lifted
Calvary to Paradise!

—*Lilla Vass Shepherd.*

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| | |
|---|---|
| Assets | $1,221,109.25 |
| Capital Stock | 400,000.00 |
| Reserve | 389,357.88 |
| Surplus to Policyholders | 831,751.37 |

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THE HEADMASTERS.

# THE CAROLINA CHURCHMAN

Organ of the Diocese of North Carolina and the Thompson Orphanage

## CHURCH SERVICE LEAGUE CONFERENCE IN RALEIGH

A diocesan conference on the Church Service League was held in the parish house of Christ Church, Raleigh, the afternoon of February the twenty-second.

The conference was most fortunate in having Bishop Cheshire in the chair, and Dr. Milton of Wilmington, to lead the conference. The Bishop opened the meeting with prayers and gave a short address expressing himself highly in favor of the work of the League. He then introduced Dr. Milton. Dr. Milton gave an account of the development of the League, first begun by the Woman's Auxiliary with the aim to give work to every church woman, and now under the field department, "requiring service from every churchman, giving no superior place to those in volnntary societies over those not so organized." The aim is to have every man and woman of the parish serving in some Christian work and all such work recognized by the League.

The Leagne is not a new society but a federation of all the Christian work done by members of the parish, whether through organized parish societies or not.

By vote of the Conference Bishop Cheshire appointed the following committee:

Mrs. W. W. Way, Mrs. Frank Van Landingham. Mrs. W. H. Montgomery, Archdeacon Bethea, Rev. H. G. Lane, Rev. F. H. Craighill.

This committee in conference with Bishop Cheshire, will form plans for the work of the Leagne in the diocese, these plans to be submitted to the next diocesan convention for consideration.

A free discussion was led by Dr. Milton and delegates gave reports of the work of the Leagne in their parishes.

The conference proved most interesting and helpful and those present united in thanking Dr. Milton for accepting without hesitation the invitation when called on to leave his many duties in East Carolina to help our diocese in the work of the League.

There were delegates from the following parishes:

Chapel of the Cross, Chapel Hill.
St. Peter's, Charlotte.
Chapel of Hope, Charlotte.
Holy Trinity, Greensboro.
St. Stephen's, Oxford.
Christ Church, Raleigh.
St. Saviour's, Raleigh.
Messiah, Rockingham.
Good Shepherd, Rocky Mount.

## CONVOCATION OF CHARLOTTE MET AT ST. MARY'S, HIGH POINT

After the regular opening service, Archdeacon Hardin rendered his reports. Among other things he stated that during the past year eight missions have been held throughout the convocation. Rev. Chas. B. Scovil was given praise for his work as educational secretary of the diocese, particularly his work in organizing the young people of the diocese. Various mission posts were mentioned testifying to the zealous and progressive efforts being expended on the part of the leaders in these fields. Miss Lillie Hill's consecrated and untiring work on Galloway Farm came in for the highest commendation. The only missionary field at present without a minister is Cooleemee which it is expected will soon be filled.

---

Rev. Mr. Milne was re-elected secretary and Archdeacon Hardin, treasurer of the convocation.

---

Rev. Mr. Cody reports for St. Timothy's, Union County, and St. Paul's, Monroe. He declared that an automobile is greatly needed to carry on the necessary work in his field. At present the mission work is being greatly handicapped. For the first time St. Paul's has an all-time man, whose work is constantly increasing, thus showing how the ignorant prejudice against our church is being broken down. From three years ago with a church school of 35 or 40 there have been added 100 per cent to the attendance. The financial gain has increased in like proportion.

---

Rev. Thos. Trott told of his work in Statesville and vicinity. He stated that even though St. James' Church is fifteen miles away from Statesville, he has not missed a single church service, as the parishioners at St. James' take it by turns going for him. Starting with a small legacy of about $566.00 the people themselves supplied the balance in material and labor for remodeling the old St. James'. After a mission last fall sixteen confirmations were the result. At Timothy, Statesville, improvements have been made. But in all his work physical improvements and maintenance are needed.

---

Miss Elizabeth Gordon in speaking of the work at Spray, said that St. Luke's has a seating capacity of 80 with a church school attendance of 100, thus making it so that a near-

(Continued on page 5)

## BISHOP PENICK PROCLAIMS THE SIGNIFICANCE OF OUR NEW CHURCH AT CHAPEL HILL

**(Address Delivered At the Laying of the Cornerstone of the New Chapel of the Cross Church Building, Chapel Hill, North Carolina, February 20th, 1924.)**

---

The erection of a church building on the campus of a great university is significant in many ways and for many people.

* * *

First, it is replete with intimate and tender meaning for the donor in a way that no one else can understand. Here rises a monument in granite to symbolize the enduring affection of one human heart for another, and to perpetuate the blessed memory of loved ones who have "died in the Lord." What could be more befitting than that the noble impulses of faith and love should seek to find embodiment in a temple, built for the worship of One in whom "the whole family in Heaven and earth is named" and whose triumphant Son revealed that it is not death to die but, for the faithful, life eternal and more abundant?

* * *

For the parishioners of the Chapel of the Cross this service, I venture to believe, is an occasion of gratitude. For they see in this new structure not only the outward sign of growth and progress, but the expansion of their facilities for spiritual ministration to the life of the University. The happy design of the architect in incorporating the beautiful and hallowed old church building with the new in harmonions grouping typifies the desire of this congregation that in laying the cornerstone for future service, nothing whatever shall be lost from the honored traditions of the past. The Chapel of the Cross shall soon be "bringing forth out of its treasury things both new and old."

* * *

I think of the students who will worship here. For them this structure is more like home than any building on the campus. Here they will share in the precious things of family life. Here they will feel the invisible presence of loved ones, especially in the mystical fellowship of the Holy Communion. Here they will join in the refrain of favorite hymns or lift their hearts in prayer on the rich cadences of a scriptural liturgy. Under the roof that will shelter this spot they will hear echoes of boyhood

(Continued on page 4)

### Bishop Penick Proclaims the Significance of Our New Church at Chapel Hill

(Continued from page 3)

and girlhood days when the voices of parents and children mingled in family devotion around the fireside altar. We stand on the spot where students will make their life decisions and dedicate themselves to idealistic service. Already, in anticipation of the crises of youth that this new church will look upon, we feel that we stand on holy ground.

* * *

Members of the University faculty will worship here. I doubt if any more earnest prayers will ascend in this house than those which rise from the hearts of these keenly sensitive, intelligent, responsible men. A sense of dependence upon God is characteristic of true leadership. Self-sufficiency belongs to shallow souls. The burden of a commission to mould the future of impressionable youth is heavy enough to crush any superficial mind that dares to teach without dependence upon that wisdom of which the fear of God is just the beginning. Scientists, historians and philosophers will kneel in humility here like the wise men of old who fell down and worshipped the infant Christ.

* * *

Finally, the Word of God will be preached in this place. And I pray that this Word may always be "rightly divided." Let it be proclaimed to every generation of students that Scripture speaks with the authority of Truth, and that the Church, her divinely commissioned interpreter, welcomes reverent investigation of her teachings from any source. Let it be said to self-conscious, inquiring dispositions that in the family of God, mental and temperamental differences are tolerantly and sympathetically allowed. May the pulpit of this Church shout in the ears of thinking men and women that Truth can never be arrayed against Truth any more than a God of Holiness can contradict his own character. There is no real enmity between true science with its characteristic humility and the Christian Church with her unpretentious open mindedness. They walk together hand in hand in the joyous arduous search for Truth. I say again and again that here no essential antagonism is so much as known. Friendly, therefore, towards her neighboring lecture halls, eager to seize upon material discovery and to show its harmony with spiritual truth, quick to sympathize with honest doubt and slow, exceeding slow, to denounce or condemn standing as a witness on this campus to the supernatural background and foreground of all life, testifying to the presence of God in creation, in history and in the hearts of men today and certifying to all the neighborly duties involved in man's relationship to God—upon this "law of liberty," which is the Spirit of Christ, as upon a cornerstone may this church be built.

EDWIN A. PENICK.

### BISHOP CHESHIRE CONFIRMS RECORD CLASS; REV. J. P. BURKE PREACHES THE SERMON.

St. Joseph's Episcopal Church, in West Durham, Sunday evening, was crowded to its full capacity, with chairs in the aisles to accommodate the large congregation, and to a class of 61 was administered the rite of confirmation by Bishop Joseph B. Cheshire, who said it was the largest class he had ever confirmed in the diocese of North Carolina. The class was confirmed 14 at a time, and the altar rail was filled four times.

Rev. James Preston Burke, rector of Valle Crucis mission school, preached the sermon. His text was Psalms, 119-133: "Order my steps in thy word: and let not any iniquity have dominion over me." It was an earnest appeal to the candidates to practice religion. The Christian life is step by step. The greatest thing in every life is character, and is with us as long as life lasts. No character is ever finished in this world. It was a most wholesome sermon and will make a lasting impression.

On account of sickness among some of the candidates, who could not be present Sunday evening, Bishop Cheshire has made an appointment for the next Friday evening, to confirm those not present Sunday night.

Bishop Cheshire, at 5:30 o'clock Sunday afternoon, went to the home of James K. Allen, on Mulberry St., and confirmed Miss Mollie May Allen who is an invalid.

J. A. ROBINSON.

### REV. R. B. OWENS RESPONDS TO THE EDITOR'S REQUEST

In response to your request, may I say that we are trying out two experiments at the Church of the Holy Comforter, that may be of interest to others.

1. During the winter, we have been having a congregational "sing" once a month at the Sunday night service and it seems to be increasingly popular, as the attendance is better on that night than any other, and was larger last night than it has been at all. We have the choir to go in in procession; after the hymn, we have the creed and a few prayers, then another hymn, and during the singing of this hymn, the choir scatters among the congregation, where they sit. Members of the congregation ask for any hymn they desire and we sing two or three verses of each, the congregation sitting — though occasionally I have them stand to rest them. The service of song lasts an hour and last night the requests for favorites came thick and fast. The choir returns to their seats in the choir for the offertory and recessional. My people are enjoying it and it is helping to get real congregational singing.

2. The other experiment is in connection with the church school, and we are as yet "just trying it out."

Instead of having Sunday-school at ten o'clock, we have it at eleven o'clock—the church hour—the children come to church with their parents and sit with them in church through the service. Then during the hymn before the sermon children and teachers retire from the church and go to the Sunday-school rooms in the basement where they immediately begin lessons (without any opening service) having their lessons while the clergyman is preaching and during the offertory, both church and school adjourning at the same time and parents and children returning home together. The plan has one or two disadvantages, but many things to commend it as well. The family pew idea; the children being trained in the worship of the church (I wish you could have seen the children in church yesterday morning). Parents and children can both come to church, which sometimes they cannot do when the hours are different. As I said, it is not over an experimental stage and there are a good many kinks that will have to be ironed out, but so far the large majority of the congregation is enthusiastically for it—even some of those who at first opposed it, being now advocates.

R. B. OWENS.

### BROTHERHOOD SUPPER AT ROCKINGHAM

The Brotherhood of St. Andrew, an organization of men of the Rockingham Episcopal Church, entertained a score of friends, and with Bishop Penick as honor guest, at the home of Mr. A. G. Corpening last Friday Night, February 15, 1924.

Twenty-four men sat down to the supper table, which extended through from the dining room to the sitting room. Rev. Howard Hartzell acted as toastmaster. Bishop Penick invoked the blessing, and then the men sang "Blest Be the Tie That Binds." Next came the introduction of each man present. Starting on the right each man arose and introduced the man on his right by giving first his last name, then middle name, then first name. This provoked a deal of merriment, as mighty few knew all three names of his neighbor.

Supper was served by the ladies of the Guild then, starting with grapefruit, and then a regular turkey meal, for which two large birds weighing 26 and 18 pounds had been provided. Quite liberally did the fellows "fall to."

(Continued on page 9)

**Convocation of Charlotte Met at St. Mary's, High Point**

(Continued from page 3)

by mill cottage has to be used to help in class work.

In spite of the handicaps, last year the church school gave $400.00, only $40.00 of which was used at home. The superintendent has recently been given a gold pin for his ten years of service to the school, having begun as sexton and now occupying the office of superintendent. Mrs. W. J. Gordon has written some pageants which have been successfully given. A church, parish house and rectory are what is now needed.

---

Miss Lillie Hill who has charge of the mission work on Galloway Farm, said that, following a mission held in the fall by Rev. I. Harding Hughes, of Greensboro, a large confirmation class greeted the bishop. There is a great need of a church building. This mission work was originally begun by a chapter of the St. Andrew's Brotherhood. Since that time there have been 80 confirmations.

---

Rev. Mr. Mazyck of Mayodan, reported a loss of 40 persons through removals and a gain of 44 from confirmations. He showed the condition of life in a field such as he is in, it being a community where the dominating element is Baptist, only four babies in the town having been baptized during his three years of residence and three of these in his own church. Attendance on Holy Communion has shown a steady increase. Many excellent young men have gone forth from this mission who have become shining lights in their various communities. Men and women of pure native stock form the harvest of opportunity in Mayodan. A great need for a parish athletic center must be met to give the young boys of the town a recreational evening hour.

His work in Madison is encouraging, the people themselves often asking for additional services.

---

Rev. Alfred S. Lawrence of Chapel Hill gave a description of the new church in process of construction. He also spoke of the new parish house to be remodeled from the present Chapel of the Cross.

He reported 242 students, connected with the church, thirty of these being Lutherans, and about ten or twelve Moravians.

As to the charge that there is much agnosticism and atheism at the University, he said that in every University gathering there is a thinking element—eager to be fed—desirous of learning the truth. They form an inspiring group of hearers.

On the other hand, there is a group of students who having left high school with a nominal sort of allegiance first attend church service and later imbibes the spirit of being lazy and careless on Sunday morning. To such a student formerly worship was something "put over" on him. Now he is free, and the longer he remains the least he attends church. This group is very difficult to handle.

But among our students it is most noteworthy the way the boys from Christ School, Arden, the Virginia Episcopal School, Woodbury Forest, and such schools—attend church regularly and become splendid backing for the rector.

It is significant that Episcopal boys show up in a higher percentage for church attendance than boys of any other religious communion at Chapel Hill. This matter of keeping boys interested in and loyal to the Church as they grow up forms a great problem to us.

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For Saint Mary's School, Rev. Mr. Way told of the two campaigns for endowment during the past three years, resulting in $375,000.00 in pledges. A debt of $40,000 has been paid. Many improvements have been made. The object of the school is to provide Christian education of the best type at cost, or below cost. Some of the things which should be kept constantly in mind are: (1) Simplicity, (2) Discipline, (3) Application of Christ's standards to daily life. Every parent who educates a child to all sorts of requirements is responsible for a great weakening influence in that child's life. Responsibility for their own acts is what all boys and girls must learn.

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Rev. Mr. Gribbin, in speaking of the Nation-wide Campaign, began by saying that the plan of the N. W. C. was that every member of the parish should understand the mission of the Church. In the campaign last fall many of the parishes responded and many did not. Some parishes have never responded to any letters or questionnaires. This far only $69,000 of the $80,000 have been pledged. He begged that during the next campaign greater support be given the N. W. C. chairman. Bulletin 38 gives the special courses dealing with the Church's problems and possibilities. He urged that some one from each parish go to the summer conferences to study how to teach by the discussion method the instruction gotten out by the General Council.

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Rev. Morrison Bethea, Archdeacon of Raleigh, a visitor to the convocation responded in most pleasing words to an invitation to say a few words.

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**Conference on Social Service**

Rev. Lewis N. Taylor was in charge of this meeting. He first described in a clear-cut way his concept of the meaning of social service. "We as members of the Church are Jesus to the world," said the Bishop of London. The value of every human soul was our Lord's every-day thought and concern. To recognize this, and to seek to give every soul the right opportunity to develop as God meant for it to develop.

He then read recommendations to be made at the coming diocesan convention pertaining to Christian social service and public welfare. These recommendations were the result of the fall meeting in Chapel Hill.

Then Mrs. Kate Burr Johnson, Commissioner of Public Welfare of North Carolina, addressed the meeting. She deplores the "Christian" prefix to our social service program in the Church, because she feels that all the State is seeking to do along these lines is distinctly as Christian as it is in the Church. To find the needs and to meet them is the program of her department — co-operation on the part of every one is needed. The State has 5 bureaus under her department, all these phases of work simply comprise the entire community responsibility of every neighborhood. To illustrate the practical type of social service work in a community she related most interesting anecdotes of the experience of the late Mrs. Highson in her work in Burke County. Five hundred and ninety children are now deriving benefit from the $50,000.00 Mothers' Aid Law passed by the last State legislature. This means a per capita cost of $5.25 per month. This appropriation has been met by a like $50,000.00 from the counties.

In order to get at the root of the question of dependency a census has been taken of all of our State children institutions. Why they are there, who is responsible, etc.

She concluded by saying that it was time for the Episcopal Church to stop looking upon the Thompson Orphanage in terms of old clothes. In contrast to other communions, the way they support their orphanges, it is a shame. Our's must be a model, progressive institution backed up by the moral and financial support of every church member. It is time for us to get a different spirit among our people, and a change of name. "Children's Home" and not "Orphanage" should be the name. In touching terms and sympathetic admiration she spoke of the love and affection shown the children under the supervision of Rev. Walter J. Smith and his family.

"Get your Church people to back up Mrs. Johnson," was the message which Rev. Lewis N. Taylor told the convocation that Dean Lathrop sent to the Convocation of Charlotte.

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**Religious Education Standards**

Rev. Charles B. Scovil took up the

(Continued on page 12)

## TYSONISM, MODERNISM AND THE CHRISTIAN FAITH

(A digest of an article by John Mockridge, Rector of St. James' Church, Philadelphia, Pa.)

There are, in the present Church controversy, all the usual accompaniments of the common or garden variety of ecclesiastical free-for-all. Accusations and counter-accusations, name-calling, hair-splitting, pamphlets, sermons, statements—a perfect maze of words—make one feel, no doubt, that it is a mere parsons' row over non-essentials. If it is, it may quite safely be left to the newspapers. They will soon settle it by silence. If it is more than this; if, as I believe, some one has "started something," it is worth while trying to find out what that something is.

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Certain doctrines or facts stated in the Creeds are involved, but are not the main issue. Leading "Modernists" of the Episcopal Church in a formal statement say: "They regard it as a mistake that controversy should center upon such questions as the virgin birth and the bodily resurrection, which are mere details and do not represent their ideals."

. . . . . .

This clears the ground a bit, and we can set to work to find the real issue. The Rev. Stuart L. Tyson, M.A., Oxon., a professional popular lecturer on Biblical subjects, is apparently "the protagonist of the Modernists among the American Episcopalians." He has, in a recent article, said: "The fundamental issue is the conflict between the open and the closed mind. That exactly sums up the whole question."

This is neat and tidy, short and sweet, definite and dogmatic; but it is not true. It is a rather banal appeal to the "Court of Emphatic Affirmation," of which court Mr. Tyson does not at all approve. Suppose seven men are discussing the truth of a statement made by one of them. Three men take the stand that they would not believe any statement the man made, no matter what it was. There you have the closed mind. The other three have open minds on the subject. You have a conflict certainly, but the conflict between the open and the closed minds is not the issue. The issue is the truth or falseness of the man's statement.

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Obviously the main issue is Modernism itself, and what we have to do is to discover what Modernism is. I should be glad to give a description of it from Mr. Tyson's writings, but I find him quite as unsatisfactory here as in stating the issue. He speaks of it as "a frame of mind," "a point of view," that has something to do with living in, and especially being of, the twentieth century. It "stands for the open mind." It knows the meaning of such hard words as "evidence," "order," "sequence" and "causation" and it has no use at all for people like Father Hughson. This seems to me vague and dull, whereas Modernism is in reality extremely interesting.

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Now I am fairly sure that nine out of ten people when they see the word "Modernism" rather like it. They think it means being modern, up-to-date, liberal, broad-minded, having lots of "new truth" every morning for breakfast, and all that sort of thing. They probably suppose that as applied in connection with the Church it means "up-to-date Churchmanship." But, in reality, Modernism is not any kind of *Churchmanship* at all. It is a system of unmitigated and intolerant individualism which, logically carried out, is destructive, not of this or that article of the Christian Creed, but of any common faith or its statement. It is the name given to a rationalization of confusion, disintegration and death. Christian morality goes with the Christian Creed: marriage becomes a temporary contract to be broken when either party "sincerely thinks" the time has come; loyalty disappears, for there is no standard except the individual's fierce announcement of his own ever-changing opinions; love goes except in so far as love of self is love; intellectual pride displaces the consecration of the mind; competition, "every man for himself," is enthroned as the unchallenged economic principle; true progress becomes "I don't know where I'm going, but I'm on my way." That is Modernism.

And Modernism was made in Germany. The Great War made us familiar with some of the workings of the German mind. We learned, with stupefied amazement, what Germany's point of view was with regard to treaties, methods of warfare, national honor and some other things. Modernism is the religion of that point of view; it is Germany's "point of view" or "frame of mind" about the Church, the Bible, the Creeds, morals and all the rest.

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When I was at college I had to study the ideas of two German scholars. The name of one of these was Strauss and of the other Baur. They flourished about ninety years ago. Strauss wrote a rationalistic "Life of Jesus." Baur, head of the Tubingen School, propounded a view of the origin of Christianity which made it necessary for him to show that all the New Testament books but four, possibly five, were deliberate forgeries made late in the second century. Baur's theory, though now completely discredited and abandoned, had enormous influence in shaping Germany's religious point of view. It "had begun to tumble when Renan, a flippant pagan, presented to the world in his 'Life of Jesus' (1863) German infidelity in a magical French disguise, and was hailed by Strauss as an ally across the Rhine. Baur was the forerunner of 'Modern Protestantism,' and Renan the forerunner of Modernism."

"Liberal Protestantism," "Modern Protestantsim," "Modernism" — are names given to quite well-known points of view, originating in Europe with their true home in Germany. They are all of them academic and might be left to theological professors, were it not for the fact that the Christian religion is not a mere system of thought. Christ did not come to save scholars or thinkers, but men. When then a study of Modernism shows that any theological theorist deems himself competent to "reconstruct" Christ; when there are in Germany as many Christs as there are "idols of a Tibetan temple"; when any pastor is entitled to "say sincerely what he thinks sincerely," the Modernist point of view comes out of the study into the pulpit. It becomes a subject of interest to the man in the pew.

The Christ of the school of Harnack "is a simple and gracious teacher indeed" whose "ethical teaching and influence was the thing that mattered." Everything that would "involve superhuman quality in Him" is unimportant, and "all those beliefs of His disciples—His Corporal resurrection, their expectation of His coming again, their later introduction of a doctrine of Incarnation, are regrettable necessities. They were the husk necessary for the time to preserve the kernel."

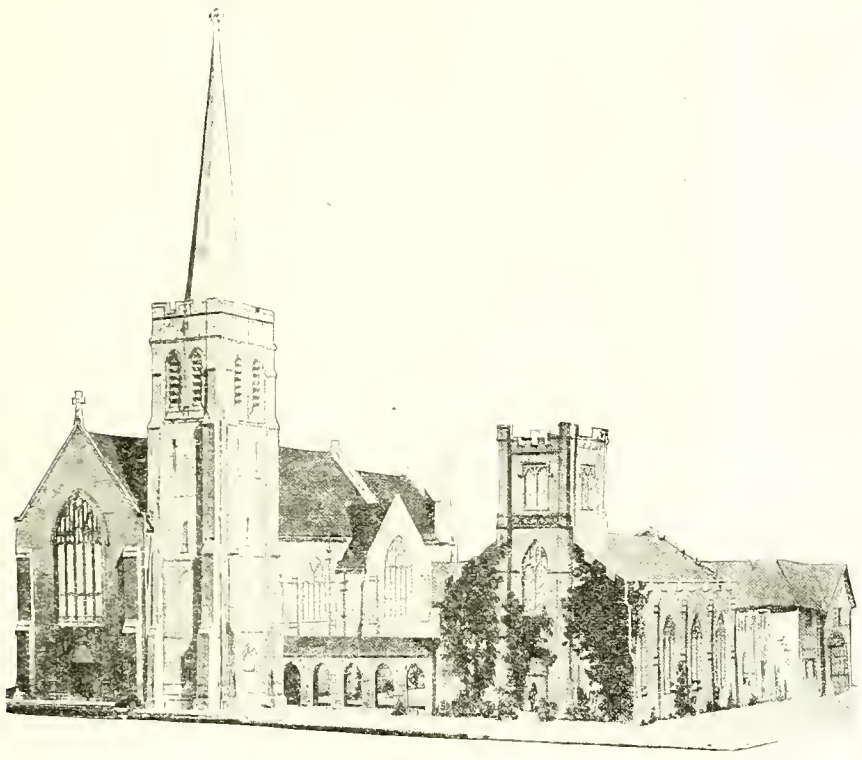
The Christ of the school of Schweitzer and Loisy is "an enthusiastic fanatic who believed himself destined to be manifested immediately from heaven to judge the present world and inaugurate the next world." His ethical teaching is naught. "On earth he was not the Christ, but only destined to become so on the day of judgment."

The Christ of the school of Rousset (and Kirsopp Lake in England) makes of Jesus a very dim figure indeed. "Little or no originality of preaching about God or human life" is ascribed to Him. All the supernatural features of the Gospels are to be ascribed to the first disciples and not to Christ.

To these three schools of thought add an indefinite number of "Christs" as each hostile German professor tries to outdo the other, as each Modernist pastor waxes more and more "sincere" in delivering to his people the results of his own "sincere" thinking, and you have a picture of utter chaos. No wonder that a great Christian scholar of the English Church says: "I have ventured to speak strongly about some existing corruptions in the Church of Rome. But, having so spoken, I say that the meanest Roman chapel in England is nearer to God than the finest temple where they preach any sham German Jesus."

And, since I am writing a pamphlet and not a book, let me make the story short by quoting an account of religious conditions under the sway of full-grown Modernism.

(Continued on page 10)



## CORNERSTONE LAID FOR NEW CHAPEL OF THE CROSS AT CHAPEL HILL

The cornerstone of the new Chapel of the Cross was laid by the Bishop on Wednesday, February 20, in the presence of a goodly number of clery and a large congregation. The procession formed in the old church, and marched out to the new foundations, singing "The Church's One Foundation." The Rev. S. S. Bost and the Rev. M. A. Barber assisted in the service. The rector of the parish, the Rev. A. S. Lawrence, read a short history of the congregation, and then a number of the Sunday-school children placed in the cornerstone a Bible, a prayer book, the constitution and canons of the Church and of the diocese, the year book of the parish, and other documents relating to the diocese and parish. The address was delivered by the Rt. Rev. E. A. Penick, who spoke of the place the Church must occupy in the life of the University.

In spite of the heavy rains of the days before, rains which kept many visitors away, the weather was fair and even mild, so it was possible to hold the entire service out of doors.

It is hoped that the new church may be consecrated in the spring of 1925. It is the gift of Mr. William A. Erwin of Durham, and is being erected as a memorial to his grandfather, William Rainey Holt, of the class of 1817 of the University, and a noted citizen and Churchman in his day.

Connecting the old church and the new, a parish house is being built. This parish house, which is really an enlargement of the Battle Memorial Parish House built in 1916, will contain adequate space for a completely graded Sunday-school, and also for student activities. Judging from the use of the present building received last year, the new parish house will be one of the most active centers in Chapel Hill. It is being built by subscriptions from friends throughout the State. About half the cost has already been given, but $30,000 is still needed. Part of this amount is for repairs to the old church.

The congregation at Chapel Hill was formed in 1842 by the Rev. William Mercer Green, afterwards Bishop of Mississippi. The church was consecrated in 1848, by Bishop Ives, and ever since then it has played an important part in the life of the University. Many, not members of the Episcopal Church, have learned something of the beauty of holiness from it. It has helped to train several men for the ministry, and for many others it has been a strong factor in the development of a strong Christian manhood. Noteworthy among its rectors is Bishop Cheshire, who came here as a deacon for his first charge.

The architect of the new church, Mr. Hobart Upjohn, has shown exceptional skill in combining his new buildings with the old church. The old building becomes an integral part of the whole, and will be used regularly for the gathering of the Sunday-school, and for the week-day services. The new church is being built of pink granite from the Salisbury quarries, with limestone trim.

The parish house is being built on to the one erected in 1916, when the Rev. Homer W. Starr was rector. It will be of brick, and of two stories. On the ground floor will be the rector's study, an office, a student lounge, a dining room, a kitchen, and the sacristy. Upstairs will be the choir rooms, a number of class rooms, three guild rooms, and a bed room and living room. The different rooms will give meeting places for the various organizations, and a sufficient number of separate rooms for all the Sunday-school classes.

## THE NATIONAL STUDENT COUNCIL OF THE AMERICAN CHURCH INSTITUTE FOR NEGROES

A group of negro students met in a remarkably interesting and important conference at St. Augustine's School, Raleigh, North Carolina, February 14-17, 1924. It was the first gathering of its kind for negro students and representatives from the following schools and colleges were present:

Howard University, Virginia Normal School, St. Athanasius School, West Virginia Collegiate Institute, Morehouse College, St. Augustine's School, Fort Valley Normal School, Benedict College, Kolona Industrial School, St. Paul's School, Shaw University, North Carolina State A. & T. College, South Carolina State College, Lincoln University, Bishop Payne Divinity School, St. Mark's School, Johnson C. Smith University, Fisk University, Hampton Institute, Georgia State College, Tuskegee Institute, and schools and colleges at Atlanta, Georgia.

The organization being planned parallel to the National Student Council of the Episcopal Church is the first of its kind for the gathering together of students in negro schools and colleges. The recent meeting felt that it had a very clear-cut field of operation in these institutions. The meeting gave to the students a feeling of great responsibility in that it gave to them the privilege of working in the several fields among their own people.

There is a further problem involved, the new council plans to work in the preparatory schools as well as in the colleges, while the other council works only in colleges. This in due to the present stage of negro education in the South.

The strong connection between the white and colored students is provided by the executive secretaries, each one being a consulting secretary of the other.

It is hoped that segregation in the student work of our Church has thus been avoided, except as a necessary executive arrangement. Both groups of students have the same name for their councils, the same motto, the same program.

## The Woman's Auxiliary

### IN MEMORIAM—MISS MARY CAMERON JONES

In Atlanta, Georgia, at 2:30 a. m., February 1, 1924, there passed joyfully into the rest that remaineth for those, who love the Lord Jesus in sincerity and truth, the spirit of Mary Cameron Jones, youngest daughter of the late Dr. Pride Jones, of Hillsboro, North Carolina, and Mary E. Cameron, his wife.

A steadfast and devoted Episcopalian, a loyal and patriotic North Carolinian, an ardently devoted Daughter of the Confederacy, her love always translated itself into terms of service and sacrifice.

Through all the days of a long life she was the incarnation of the proud motto of her Highland ancestors of the Clan Cameron: "For King and Country, Faithful Unto Death."

She was brought "home" and buried beside her mother in St. Matthew's churchyard, Hillsboro, North Carolina, the dear old St. Matthew's to which her faithful heart ever turned with love and longing, especially on the recurrence of the great festivals of the Christian year.

"So He giveth His beloved sleep."

Hillsboro, North Carolina. R. C.

### IN MEMORIAM

He that is faithful in that which is least is faithful also in much.

—St. Luke, XVI, 10.

Mrs. Colin Hawkins ($6.00). In grateful memory of LOUISA NASH, LUCINDA CURTIS, BETSY COOK, BEN RHODES, ISABELLA GRAVES, NANCY EDWARDS.

The Rev. W. J. Smith ($2.00). In grateful memory of MARY BOND.

Miss Nora L. King ($2.00). In grateful memory of PRISCILLA BULLOCK.

Mrs. G. W. Alston ($2.00). In grateful memory of DINAH PLUMMER.

Rev. I. Harding Hughes ($3.00). In grateful memory of NICEY EDWARDS, NICEY CRAWFORD, ELIZA VINES.

### BISHOP J. B. CHESHIRE IN FOUR ILLUMINATING LECTURES ON THE BOOK OF JOB AT ST. PHILIPS, DURHAM.

Ash Wednesday, the beginning of the Lenten season, was observed with three services at St. Philip's church, Durham, yesterday, early communion at 7:30 a. m., one at 10:30 in the morning and the other at 7:45 in the evening. The congregation has the pleasure of having Bishop Joseph B. Cheshire, of the diocese of North Carolina, to open these services, and deliver four lectures, the subject being the book of Job.

Wednesday, at the 10:30 service the Bishop announced that his lectures upon the book of Job would embrace first, "The Book of Job in General," second, "The Character of Job," third, "Job's Three Friends," and fourth, "Job's Estimate of Eternal Life." In the first lecture he took, as he said, as the motto for his remarks, St. James 5:11: "Behold we count them happy which endure. Ye have heard of the patience of Job." It was a most illuminating discourse on the grandure of the book of Job; its eloquence, wisdom, and beauty, as one of the most snblime works of literature. Portraying human suffering in relation to divine mercy, concerning the ways of God in dealing with man. It was a drama poem of wonderful scope. The sufferings of Job was a test of his character and sincerity to God.

Wednesday evening at 7:45 the Bishop spoke on the second phase of his four lectures. A large congregation heard him, and it was an inspiring message. His subject was "The Character of Job." This lecture was even more interesting and edifying than the first. In it the Bishop spoke of the significance of the man, the sincerity of his character and the greatness of it, with his endurance. It was a life laid bare for our study and guidance.

At the conclusion of the splendid and thoughtful lecture the rite of confirmation—or "the laying on of hands" was administered by the Bishop to a class of twenty young people of both sexes. This class, with those confirmed Sunday evening at St. Joseph's church, in West Durham, and one at home, brings the total number of those confirmed this week to eighty-two. And the Bishop will, on Friday evening in St. Joseph's church, confirm another goodly number. The rector of St. Philip's church, has in the past ten days baptized some twenty-eight or nine persons.

Bishop Cheshire, on Thursday afternoon, at St. Philip's church, at 4:30 o'clock, delivered the third of his lectures, and on Friday afternoon, at the same place and time, delivered the fourth, and last. The public is invited to these services, at the times named.

The Lenten services at St. Philip's church, will be held every day during the season, until further notice, at 4:30 o'clock except on Saturday, when there will be no service on those days.—J. A. R., Durham Morning Herald.

### SEEKING AND FINDING

(Reprinted from the Diocesan Record, Rhode Island.)

The search for truth requires courage. To leave familiar paths well marked by tradition and to make one's way toward an unknown goal is impossible without faith—the faith of the Pioneer.

A higher form of courage is required in recognizing the goal when reached and acknowledging the truth revealed. The faith of the Magi which impelled them to follow their Star into unknown lands was surpassed by the faith which brought them to their knees in the presence of the infant Christ. "Wise men," we call them, most wise in this that they could discern the end as clearly as the beginning of their quest. The final test of wisdom, as of courage, is the point where inquiry changes to belief.

That is the experience of Christian faith. The charge of Christ to His new disciples was to seek that they might find, not to keep on seeking for the interest of the search. The mark of the Lord Jesus is not the question mark, but the Cross.

The habit of an age which is very conscious of its intellectual processes has always been to make a virtue of honest doubt. It is the motive which accompanies the search for truth, and the Apostle Thomas is usually cited as its Patron Saint. But one word to those who follow that well-known company, whom another Apostle described as "always learning yet never coming to the knowledge of the truth." St. Thomas won his sainthood when brave enough to bow in all humility before the risen Christ, and declare His quest completed and His questions answered, in the words, "My Lord and my God."

To hold one's creed experimentally is the attitude of an open, but of a timid mind. Blessed are they whose venture for the truth is so courageous that though the object of the quest is not seen, yet have believed.

JAMES DeWOLF PERRY, JR.

### GOOD FRIDAY OFFERINGS

In many parishes throughout the country the Good Friday offerings have for several years been designated for the Church's work among Jews, and sent to Bishop MacInnes in Jerusalem. An interesting extension of this work is about to be made, details of which were sent to all the clergy in a letter from Bishop Gailor toward the end of February.

The Eastern Orthodox Church more than a year ago requested the National Council to appoint American chaplains to assist especially in the orthodox seminaries in the Near East. The first $15,000 of the Good Friday offering, which last year totalled a little more than $18,000, is to be devoted to this work, and will provide for one chaplain and the expenses of the first year's work on a limited scale. It is much to be hoped that the offering will increase and provide for a further response. There is a crying need for the extension of this work of helping the afflicted churches of the East train new spiritual leaders.

# The Carolina Churchman

Published Monthly, Except August, at Raleigh, N. C.

Subscription, $1.00 a Year in Advance
Ten Cents a Copy

Rev. I Harding Hughes_____Editor
Mrs. M. K. Rosenblatt_____Business Manager
Rev. F. H. T. Horsfield___Contributing Editor

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Simple notices of death, obituary notices, complimentary resolutions, etc., will be published at the charge of one cent a word.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized October 4, 1920.

All communications and subscriptions should be addressed, and all checks and money orders addressed to THE CAROLINA CHURCHMAN, Greensboro, N. C.



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Entered as second-matter class at the postoffice at Raleigh, N. C.

## OUR BEST TO SAINT MARY'S, HIGH POINT

For a small parish to entertain a Convocation is no small task. St. Mary's, High Point, did itself proud in the hospitality extended to the Convocation. One thing particularly impressed us, and that was that before every delegate left that parish he felt he had gained the acquaintance, yea, the lasting friendship, of a great number of the men and women of the parish. The way the luncheon was handled each day was delightful. The clergy, laymen and ladies all sat around, moved about, pow-wow-ed, and acted like one big family. There was no stiffness, no formality, no feeling that the parish had a task of feeding you. Business men came in from outside, ladies of the parish served the delegates and the parishioners, and then served themselves. There we were, one jolly, big family, sort of a family home-coming event. Due to limited space in the parish house one was brought into intimate touch with the domestic arrangements just enough to bring an added charm to the "at-homeness" of it all.

## NO REFLECTION UPON THE TREASURER OF THE N. W. C.

It has been brought to the attention of the editor that it might so happen that any one reading the article in the last issue relative to the meeting of the executive committee might possibly place a wrong interpretation upon the words, "The trouble was, through some mistake, diocesan funds were being paid toward priorities," implying that the treasurer of the N. W. C. was disbursing funds as he saw fit to the objects which needed the money most, and not according to the instructions from the executive committee. In no sense did the editor wish to imply that the funds were being disbursed otherwise than as ordered by the executive committee, and also according to the plan as suggested by the General Board of Missions. A new plan was suggested by the General Board of Missions after the budget and division of the funds had been made up and approved by the diocesan executive committee. Owing to the fact that diocesan objects had begun to run rather dry of cash, this recent meeting of the diocesan executive committee reversed the policy before used and decided to follow the new policy laid down by the General Board of Missions. This means that henceforth all budgets will be paid before funds are applied to priorities.

Now what does this mean to you, friend reader? Simply this, get busy and see to it that your apportionment is paid up to date.

## BISHOP PENICK'S QUIET HOUR SERVICE

It has been our privilege to attend many a quiet hour service preparatory to Lent. But we can truthfully say that never before have we been so immensely impressed by an address as we were with Bishop Penick's on Mysticism. He brought the whole idea of mysticism down to rock bottom earth, making one feel the absolute necessity for a continual search for the true meaning of mysticism in order to function well in one's every day practical life. We felt truly that we were walking in the sacred precincts of Assisi, for example, and not sitting in a church building in the midst of "North Carolina's Wonder Manufacturing City." Fortunate indeed were all who were able to be there and to feel with the writer his absolute unworthiness, and yet his yearning to make his life more worth while. It was a splendid thought, giving invitation to the laity. Our only regret is that there were not more people from outside of St. Mary's parish to derive the benefit of this adddress.

## ARE WE BIG ENOUGH TO DO BIG THINGS?

Perhaps no relief work will call forth as impellingly the true spirit of Christ in us as the forthcoming plea for help to the starving Germans. The movement surely has the backing of many of America's best men and women. Many will be the arguments against helping a people among whom are so many wealthy men. Yet they tell us that the wealthy men are doing far and away more than rich men in other countries toward relief in their countries. Of course none of us will know just where we ought to stop in giving, nor even where we ought to begin, and for that matter where the need is greatest. It will be very interesting to note the reaction of America in this German relief movement. One thing we know, and that is that where children are concerned, there are no territorial boundaries, no national prejudices, no past grievances. Here is hoping that we as Church people will measure up to the Christ spirit in thus helping our former enemies' children.

## Brotherhood Supper at Rockingham

(Continued from page 4)

After the eats and smokes, another song was sung, "Old Folks at Home," and "Old Black Joe." Then the introductory remarks by the Toastmaster. Next were impromptu talks, by W. R. Jones on "Law and Religion, Are They Related." Billy Everett told the story of Col. Fontaine, "of Mississippi, Suh." C. P. Stewart and A. G. Corpening staged a wordy debate upon some technical feature of radio operation, and then came a 20-minute talk by Bishop E. A. Penick who told very interestingly of the mission and charitable program of the Episcopal church. Talks were next made by W. L. Parsons, A. L. McDonald, I. S. London, and Rev. N. C. Duncan, of Cheraw.

The assemblage dispersed with another song, and each was quite sure he had not only enjoyed a splendid supper but spent a delightful evening. While the meal was in progress a continuous radio concert from Pittsburg was heard.

During the course of the meal Bishop Penick inquired as to how many men present were born in Rockingham. Only one qualified. And it developed that only 8 of the 24 were born in North Carolina! That shows how Rockingham is growing, and how cosmopolitan the city is becoming.—Rockingham Post-Dispatch.

"We met with reverses and when we left St. Paul we were unable to pay the pew rent for the last year we were there," wrote a lady recently to a St. Paul rector. She enclosed an order for $50, paying a debt for which she had been holding herself responsible ever since her family left the city after the panic of 1893.

Six members of the Hungarian congregation in the "Coal Company's Chapel," near Mt. Carmel, Penn., were recently confirmed by Bishop Darlington, following the agreement of some months ago whereby at their request certain Hungarian congregations have been placed under the care of the Episcopal Church.

### FRANKLINTON, WELDON, WENDELL AND MACCLESFIELD AS VIEWED BY ARCHDEACON BETHEA

Continued interest is being manifested in the services at Franklinton and the devoted little membership of eight souls have pledged about $300.00 per year towards the building fund for a chapel at this growing place. The Church owns a nice lot centrally located and has about $500.00 in a building fund to which these pledges are being added.

Grace Church, Weldon, has been without a rector since the resignation of the Rev. Mr. Westman last fall. The Archdeacon has been giving one service a month to administer the Holy Communion. The parish has been holding together nicely under the fine leadership of the senior warden, Mr. Geo. C. Green, who has been conducting the services and the splendid response of the people who have been faithful in all good works. Mrs. L. D. Wall has organized a fine Young People's Society which meets every Sunday afternoon. It is now proposed to build a new rectery and call a minister just as soon as possible.

Regular services are being held in Wendell in the Methodist Church with good attendance. We have bought the lot just across the street from this church and hope that in the near future it will be possible to have a nice chapel in this growing town.

It was the pleasure of the Archdeacon to spend a few days with the Rev. Clarence O. Pardo in his new home at Macclesfield. With this as a center he is serving four missions scattered through the lower end of Edgecombe County. This is an entirely rural work and is the outgrowth of the fine work that Calvary Church, Tarboro, has been doing for many years in this county. It has been only in the last year that by an agreement between the Bishop and the rector of Calvary Church, Rev. Bertram E. Brown, that this work has been turned over to the direction of the convocation. During the year that the Rev. Mr. Pardo has been in charge of this work there have been more than forty persons presented for confirmation from this country field.

### NEW CHURCH FOR SCOTLAND NECK

Scotland Neck, Feb. 29.—The congregation of Trinity parish has accepted the plans presented by the vestry of the new church and parish house to be erected on the site of the church which was burned here in January.

The two buildings which will be connected by a cloister will cost approximately $45,000. Of this sum the vestry has in hand $15,417, which will amount to $17,642 when pledges are paid. The sum now to be raised by the congregation is $27,500.

The sale of building and loan stock among members of the congregation will be solicited next week to the amount of the required sum. The plans of the building, which are universally approved and admired, were drawn by Benton & Benton, of Wilson.—Daily News.

### REV. C. E. BUXTON WILL COME TO ST. ANDREW'S, GREENSBORO

Announcement was made March 2d that Rev. C. E. Buxton, of Covington, Va., has accepted a call to become rector of St. Andrew's Episcopal Church and that he will take up his duties there about April 1. Rev. Mr. Buxton came here about a month ago and conducted services, both morning and evening, and the vestry decided that he was fully acceptable to them and they extended the call. Members of St. Andrew's parish expressed themselves as gratified at his decision to come here.

Mr. Buxton, who is married and has one child, succeeds Rev. H. O. Nash, who resigned as rector of St. Andrew's several months ago to enter mission work in Mexico.

In speaking of the new rector, Rt. Rev. E. A. Penick, bishop coadjutor, said that "we feel most fortunate in being able to secure for this parish a man who is so highly recommended, and who has already endeared himself so to the members of this parish."—Daily News.

### Tyscnism, Modernism, and the Christian Faith

(Continued from page 6)

"Broadly speaking, the Protestantism of Germany, Switzerland, France, and Holland is in a state of complete disintegration. For the more radical German pastors, 'Liberal' theology is not liberal enough. Their instructors said that it was right to reveal in the pulpit the results of criticism and science. They claim the same right as their masters, the right to say sincerely what they think sincerely, and they regard the ordinary 'Liberal' as a theological Tartuffe. They dislike ministers who call Christ the Son of God and the only mediator, when they deny His deity and His perfect manhood. They know that the people are leaving churches which are 'spiritual cemeteries,' and they wish to return to sincerity by departing from Christianity openly, while retaining their pastoral office in the Evangelical Church. In Germany the diminution of candidates for the Protestant ministry has been enormous, in Holland it has for some time been necessary to supplement the ranks of the ministers from the Dutch in South Africa. Other points also deserve our serious attention. One is that during the earlier years of this century statistics abundantly proved that throughout Germany the proportion both of illegitimate births and of suicides was higher in the Protestant districts than in the Roman Catholic districts."

. . . . .

Now, of course, our American Modernists, since they make claims to scholarship that are none too modest, know all this. Why do they "pussyfoot" about it? Why talk about the open or closed mind, or scholarship, or freedom, or the House of Bishops?

There is a reason. Peaceful penetration is a method of proceeding towards an end that has its patent advantages. You do the thing painlessly for the other fellow and with a minimum of risk and effort to yourself. It is much better than an open fight, a thing which our Modernists "deprecate from their soul . . . for the plain reason that there would in such case be liberated those primitive instincts which in the long course of our evolution we have not yet sloughed off, but which normally we are able in some measure to inhibit." (How very German! If only Belgium had allowed a peaceful penetration the war would so soon have been over and so many lives saved!) And so our Modernists want peace. They want tolerance. "One of the central convictions of the Modernist is that tolerance is among the highest Christian virtues." They want warm fellowship with their "Traditionalist brothers." All that is necessary is that they be allowed to believe one thing and think another. They are willing to say the Creeds, if they may also say that they contain "philosophy that is antiquated, and history that is inaccurate." They are willing to "believe" almost anything, if they may, in Church pulpits, "say sincerely what they think sincerely," without let or hindrance from authority in any guise—they, and each of them, to be sole judges as to the sincerity.

. . . . .

It appears then that there is now facing the Episcopal Church a serious issue. When Modernists say that the virgin birth and the bodily resurrection of our Lord, and the whole series of "abnormal" events recorded in the New Testament, are "details" and "should be set aside for scientific investigators ultimately to pass upon," they are right in reference to the present controversy. The main issue is more fundamental than any of these things, than all of them put together. But that is not what they mean. To them any fact or doctrine that has affinity with the supernatural is a "detail" in the sense that it has no religious value. Because the virgin birth of our Lord is such a fact, it is to the Modernist a "detail"—though strange to say he is anxious to assure the Church of the great spiritual value of this "detail" when it is no longer considered as true. Because the bodily resurrection of our Lord is such a fact it is also a "detail"—to become, how-

(Continued on page 11)

**Tysonism, Modernism, and the Christian Faith**

(Continued from page 10)

ever, a great spiritual truth, when divorced from history as a fact!

The question is not at all "Shall the House of Bishops or the General Convention deal wisely, open-mindedly, patiently and mercifully with individual aberrations, with honest intellectual difficulties amongst the clergy?" but "Shall the Episcopal Church, at the bidding of a few clamorous clergy, betray, or allow any of its clergy to betray, its formally adopted statement of that faith in God and in His Incarnate Son which has been the basis of the lives of the best and truest for nineteen centuries; and shall its authorities allow this to be done under the guise of 'interpretation' and in the interests of the thoroughgoing individualistic frame of mind known as Modernism?"

It has been necessary to put this general issue first; for the debate on specific articles of the Christian faith cannot be understood without some knowledge of the basis upon which Modernists in the Episcopal Church are proceeding.

. . . . . .

I do not believe our Modernists will succeed in convincing the Church that the virgin birth, the bodily resurrection and the ascension should not be prominent in the current controversy. These events represent the Church's faith as to our Lord's entrance into the world and His departure from it. It has been both stated and implied that modern scholarship has made discoveries which result in its being impossible, or at least very difficult (except for people with "closed minds"), to hold these beliefs in any but a "symbolic" or "spiritual" fashion. The impression is made that a group of "Traditionalists" is, in the face of modern scholarship, or in ignorance of it, determined to force upon the clergy acceptance of "antiquated philosophy and inaccurate history." The Modernists adopt the pose of men who are bravely standing for liberty. They make rather pontifical claims to possession of the domain of modern scholarship and the New Learning. Now, while it needs to be said and repeated that the Christian religion proclaims salvation for *all* men, not merely for scholars and thinkers; it needs also to be said that from the days of its Founder until now it has ever challenged men's minds, ever offered itself to the most minute examination of scholars. The virgin birth, the bodily resurrection, are a part of the Church's "good news," part of the richness of that life which the Lord offers to men; but in so far as these facts are facts, they have ever been and are now open to the play upon them of any science and of all sciences.

. . . . . .

The Church believes that Jesus was born without a human father. It is obvious that no science, ancient or modern, can now either *prove* or *disprove* this alleged fact. Biology cannot. It can say that it has never observed or discovered such a thing (though I believe its latest observations are pointing the other way); but it cannot prove or disprove Jesus' virgin birth.

Only two people ever lived who had first-hand knowledge of the virgin birth—St. Joseph and the blessed Virgin Mary; and they have been dead for nineteen hundred years. Even they, had they tried to "prove" it to the people they knew in Bethlehem or Nazareth, would quite possibly have failed.

The virgin birth either is, or is not, a "historical fact" exactly as the death of Julius Cæsar is a "historical fact." Both these alleged "facts" are recorded somewhere in some ancient documents, genuine or fraudulent, and both must be examined by the same scientific method. In the case of the virgin birth, the examination must be much more minutely conducted because of its extraordinary character and significance. What the Church wants to know about any such examination is that it is genuinely scientific. In the present controversy she holds that the frame of mind called Modernism has by no means established its right to be considered true science. Its history, its "all-or-nothing" individualism, its chaotic results, do not commend themselves.

It is a fact that since the time of the earliest Christian days, such an examination has been going on. In each generation for all these centuries the changing and growing science of the day has investigated the virgin birth and formulated its results. In each generation there have been those whose studies have led them to affirm the sufficiency of the evidence for it, and those of a contrary mind. And the Church has in each generation had to consider the conclusions of the science of the day as to this event.

It would seem clear that it is too late for Modernists to win much public support for charges of "lack of scholarship" in the House of Bishops, because the bishops have reaffirmed the fact of the virgin birth as an integral part of the Apostles' Creed.

. . . . . .

But it is said, with all the solemnity of a new discovery, that "the virgin birth is not a part of the first preaching of the Gospel." Any schoolboy can "discover" this unquestioned fact by reading almost any page of the New Testament. Of course, it was not: there was every reason why it should not be, and that it was not is evidence that, by those who knew about it, our Lord's birth of a virgin was regarded as a fact and not a portent. It is a curious thing that Modernists so often "discover" the obvious, and so often fail to see what is before their eyes! If the Gospels give any evidence of the birth of Jesus at all, that evidence shows either that Jesus was born of the Virgin Mary, or that He was her illegitimate son. The "Nativity narratives" offer no single scrap of evidence that He was born in lawful wedlock.

"Mary kept all these things and pondered them in her heart."

But an equally obvious reason for the absence of the virgin birth from the first preaching of the Gospel is that that preaching was based upon the personal witness of the Apostles, which witness did not begin until John's baptism.

. . . . . .

It is further said, I regret to say, by a bishop, that some thirty years ago he was "convinced that there is no essential connection between the belief in the virgin birth and a belief in the Incarnation." Bishop Gore, in his later works, is quoted as having "come to the same conclusion." One may, indeed, *speculate* as to whether or not Almighty God might have become incarnate in some way other than by a virgin birth, but to become "*convinced* that there is no essential connection between the belief in the virgin birth and a belief in the Incarnation" would seem to imply fuller knowledge of the complete intention of God in the Incarnation than is commonly given to men. I have failed to find any passage in Bishop Gore's later or earlier works that in the slightest degree justifies the association of his name with such a statement.

The frequent quoting by Modernists of Bishop Gore's extraordinarily open-minded and illuminating passage on "The Virgin Birth of Jesus" as in some way justifying their position is, in fact, sheer perversity. The passage will be found in "Belief in God," pages 274-282, in the chapter on "The Historical Evidence" for miracles. In this passage, which is a very able example of compression, and which, therefore, should be quoted with extreme care, Bishop Gore is marshalling the evidence, the historical evidence, for the virgin birth. The concluding paragraph of the chapter (p. 282) is as follows:

"What I have desired to do in this chapter is to let it appear that, if a person will approach the Gospels without a dogmatic prejudice that miracles are incredible, he will find himself convinced that they actually occurred, and in particular that Jesus Christ was really raised from the dead the third day, really gave to His disciples the symbolical assurance of an ascension heavenward, and was really born of a virgin mother."

In the course of the passage, Bishop Gore points out the "great stress that was laid at the beginning of the apostolic mission upon personal witness," and says that "it was solely on the ground of this witness, and especially on the ground of the resurrection, that faith in Jesus was demanded. Consequently, nothing concerning His birth, except His descent from David, . . . entered into the first preaching of the

(Continued on page 13)

**Convocation of Charlotte Met at St. Mary's, High Point**

(Continued from page 5)

requisites of a successful church school. Teachers' meetings should be regular, taking up all the problems of courses, absences, and general work of the school. One-half hour for business and one-half hour for definite instruction for the teachers—something read that can really help the teachers. He gave the six points which the diocesan board of education propose for the use of all.

Rev. W. W. Way preached on Tuesday night, his text being, "I am come that they might have life and might have it more abundantly."

Rev. Mr. Holden of St. Paul's and St. Peter's, Salisbury, reported that at St. Paul's renovations had been made in his church, making it more attractive. This has had a marked effect upon the worship and general feeling of the congregation. The men of the parish have had entire charge of this work, it costing the parish actually the sum of $75. The congregation is to take care of the grounds and the buildings. The parish has suffered a great loss in the recent death of its senior warden, Mr. Thos. L. Haynes.

At St. Peter's Mr. Murdock, son of the late Rev. Dr. Murdock, with his wife, does very valuable work.

Rev. Bruce Owens reports for Seversville: Seversville is a suburb of Charlotte. The church there is twenty-two years old, and while it has not grown any in years there now looks as if we had a chance there. Not having a man there on the spot has been greatly to our disadvantage. A good church school is there. A new vested choir has created more enthusiasm. It is hoped that one candidate for the ministry will come from this mission.

Rev. Howard S. Hartsell of Rockingham reported that various ways of recognizing good work and regular attendance on the part of the children and teachers have proved a great stimulus. The church school service league and Brotherhood of St. Andrew have given much new life to the parish. Changes are contemplated in the church building. A new parish house is to be built. The men of the parish are to start new work in the nearby mill suburbs.

Rev. Mr. Anschutz of Chapel of Hope, Charlotte, told of very active life at this mission. Miss Elizabeth Collier is beginning a very interesting work, having organized a church service league. Having a new parish hall has added much to the life of the mission. Co-operation on the part of a business man has helped to make possible the new parish house.

Mr. Sterling of Epiphany, Leaksville, said that mid-week prayer services in a new section have been well attended and much appreciated. Explaining the prayer book is a part of this service. A social hour follows these services.

**Publicity by Rev. Thomas P. Opie.**

He said that since we have the biggest business in the world we must advertise "turn (the people) to" our business. Our Bible, prayer books, and churches are means of publicity for turning people to Christ—devotion—God. How to use divine resources, the mind and the soul. He hopes the time will come when not only the national council but every diocese will have a broadcasting station. The one-building Church is at a standstill; but the institutional Church where legitimate advertising is done, is without an exception.

He urged rectors to furnish special parish news to the Carolina Churchman and other Church papers.

In the word, "publicity," using it as an acrostic, P stands for "personality," also "publication," U stands for "you," B for "bulletin-board," at least showing the name of the Church, also for "budget," in advertising, L for "latitude," I for "imagination," C for "calendar," also "card system," I for "insipidity," T for "some monstrous word, indicating 'human,'" Y for "you."

Rev. Bertram E. Brown preached at the last night service. There are three tendencies and channels through which God reaches men and man reaches out to God. They are: sacramental, social, and evangelical religion.

In all religions these are found, reaching their highest in ancient times in Israel's religion. Israel's social system carried the will of God from man's birth to his death. In the prophets we find the evangelical.

In our Lord we find these three tendencies carried out. So was the early church.

These three tendencies working in trinity are as strong as the Trinity of God, but the trouble is we seek to carry them out singly, and thus greatly weaken the full development to which every Christian should come. St. Francis, Martin Luther, Ignatius Loyola, John Wesley, all fit into this category.

Surely our Church should bring forth leaders who will be great enough to practice these three tendencies. The modern Protestant is as tied to his narrowness as we to ours. Is it not possible to find God in all three of these expressions of religion?

**JULIAN GUION ROBERTS**

Resolutions adopted by the Brotherhood of St. Andrew of the St. Peter's Episcopal Church, Charlotte, North Carolina, at a special meeting held on Sunday, March 2, 1924:

Whereas, it has pleased Almighty God to call to his eternal reward our brother and co-worker, Julian G. Roberts, and

Whereas, we desire to record in our minutes our love for him and our appreciation of his work in the Brotherhood, parish and missions,

Be it resolved, that we do hereby most earnestly express the great affection that we held for him as a friend and co-worker. He came to our parish in the fall of 1919, and entered immediately into active Christian work, always showing a desire and willingness to give unstintedly of his means and time to the great cause of the Church, and by his devotion and readiness to serve set an inspiring example to all who came in contact with him.

Be it further resolved, that a copy of these resolutions be sent to the family of our deceased brother, one to the St. Andrew's Cross, and one to the North Carolina Churchman.

(Signed) FRANCIS O. CLARKSON,
J. LOUIS WILLIAMSON,
G. S. LINDGREN,
Committee.

**BISHOP PENICK'S APPOINTMENTS**

April 8 to 11—Church of the Advent, Nashville, Tennessee.

April 13, a. m.—Chapel of the Cross, Chapel Hill.

April 14 to 16, p. m.—St. Peter's, Charlotte.

April 14, p. m.—St. Martin's, Charlotte.

April 18—Holy Trinity, Greensboro—Good Friday Three Hour Service.

Easter Day, April 20, a. m.—St. Thomas', Reidsville.

April 23 and 24—All Saints' Church, Roanoke Rapids.

April 27, a. m.—Holy Comforter, Burlington.

April 28 to 30—St. Peter's, Charlotte, Annual Convention of the Woman's Auxiliary.

May 2, p. m.—Church of the Advent, Spartanburg, South Carolina.

May 4, a. m.—St. Peter's, Charlotte; p. m.—St. Mary's, Thompson Orphanage.

May 11, a. m.—St. Martin's, Charlotte.

May 13 and 14—St. Paul's, Winston-Salem, Diocesan Convention.

May 18, a. m.—Pittsboro, high school commencement; p. m.—St. Thomas', Sanford.

May 25, a. m.—St. Mary's School, Raleigh, Commencement Sunday.

Watch the label on your paper.

## Thompson Orphanage

**And Training Institution**

**Rev. W. H. Wheeler, Editor**

**FEBRUARY AT THE ORPHANAGE**

One Saturday early in the month our girls were given a special treat, a swimming party at the Y. W. C. A. This was especially enjoyed as we have no swimming pool at the Orphanage.

On the evening of St. Valentine's Day, the teachers and matrons gave a surprise party for Mr. and Mrs. Thornton to celebrate their ten years of faithful service at the Orphanage. Miss Nall and Miss Gulick had prepared dainty refreshments and some clever original games to suit the occasion. The superintendent on behalf of the executive committee presented a ten dollar gold piece to both Mr. and Mrs. Thornton in recognition of their faithful service.

The Junior Daughters of the King of St. Peter's Parish gave all the children at the Orphanage a most delightful Valentine party on February 15. The gaily bedecked valentine box aroused great curiosity and expectation on the part of the children, which was not disappointed by the lovely valentines produced therefrom. The old-fashioned games which all children love were played on the campus and ice cream and cake rounded out a most delightful entertainment.

We are proud of our troop of girl reserves who, in a recent indoor track meet at the Y. W. C. A. won fourth place out of a list of more than fifteen troops competing.

A very attractive entertainment was given on the night of Washington's Birthday by the school under the able direction of Miss Nall, primary teacher.

The executive committee has held several meetings in the interest of the building program. At these meetings plans have been evolved looking toward a campaign to be held in the latter part of April and during the month of May.

This campaign is necessary to meet actual needs of replacement and additional equipment, in order to make our Orphanage a modern and up-to-date plant.

You were privileged to grow up in a real home; what did it mean to you? How much of a real home are you going to provide for the little ones entrusted to your care?

**CASH CONTRIBUTIONS RECEIVED BY THOMPSON ORPHANAGE FROM DIOCESE OF NORTH CAROLINA FROM JANUARY 15 TO FEBRUARY 29, 1924.**

| | |
|---|---|
| Rockingham, Church Messiah | $24.70 |
| Durham, St. Phillip's | 101.89 |
| Louisburg, St. Paul's | 5.00 |
| Oxford, St. Stephen's | 2.50 |
| Stovall, St. Paul's | 2.50 |
| Southern Pines, Emmanuel | 43.70 |
| Durham, St. Phillip's | 25.00 |
| Rockingham, Church Messiah | 1.25 |
| Henderson, Holy Innocents' | 203.50 |
| Burlington, Holy Comforter, Church School | 2.29 |
| Littleton, St. Alban's Church School | 6.75 |
| Spray, St. Luke's Church School | 1.28 |
| Greensboro, St. Andrew's Church School | 2.42 |
| Scotland Neck, Trinity Church School | 1.50 |
| Leaksville, Epiphany Church School | 2.17 |
| Burlington, Holy Comforter Church School | 3.50 |
| Smithfield, St. Paul's Church School | 2.00 |
| Concord, All Saints' Church School | 6.66 |
| Littleton, St. Alban's Church School | 5.00 |
| Greensboro, St. Andrew's Church School | 3.73 |
| Pittsboro, St. Bartholomew's Church School | 5.00 |
| Leaksville, Women's Auxiliary, Epiphany | 5.00 |
| Raleigh, Miss Honchen | 5.00 |
| Charlotte, Mrs. F. B. Ferris | 1.00 |
| Merry Hill, Smithwick children | 1.00 |
| Northampton County, St. Luke's Church (December contribution, omitted from last issue by error.) | 17.09 |

### Tysonism, Modernism, and the Christian Faith

(Continued from page 11)

Gospel or the first knowledge of the Church. Certainly nothing concerning the birth of Christ was part of that assurance on the basis of which faith in Jesus was claimed. I may add that it ought not to this day form part of the basis of the claim."

The statements about the virgin birth made by our Modernists are various, but I think it is fair to say that in general they question its historicity, want to lay it aside for future investigation by scientific men, consider it as a "detail," or wish to be allowed to say in the Creed that they "believe" it, even though they "believe that they are justified by the Scriptures in denying that the virgin birth is a 'historical fact.'" To quote Bishop Gore as "justifying" their position or positions because he says that the virgin birth (in which, as a historical fact, he believes) did not in the earliest preaching, and should not today, form "part of that assurance on the basis of which claim to faith in Jesus" was or is made, is an example of a sort of "scholarship" to which Modernists are entirely welcome. The Pastoral Letter of the House of Bishops most emphatically does not make the virgin birth part of that assurance. No Anglican theologian does so. I do not know Roman Catholic theology, but I should be very much surprised to find that it does so, either.

. . . . .

I have here spoken of those aspects of the virgin birth which best draw out and illustrate the fact that as between Modernism and Christianity there is no question of "differences of interpretation but the same Spirit." There is a clean-cut conflict. The Christ of Modernism is a human person, in whom there is a brighter spark of the divinity that is in all men. He is a teacher of insight and power, whose message, after being mishandled by traditionalists, is now, thanks to scientific investigators, for the first time becoming accurately known. He is a figure of majestic greatness who has suffered much at the hands of many disciples, until in this day, all Christ myths and pagan accretions having been washed away by the pure milk of Modernism, He stands out as a mild ethical preacher, as a deluded fanatic, or as an obscure Jew, of whose life we know practically nothing. Such a Christ may well appeal to men to whom the "issue is the conflict between the open and the closed mind," to German professors of a narrowly intellectual and individualistic outlook, but never to the man who knows the struggle in his own life between the good he would do, but does not, and the evil he detests, but does, and, knowing it, cries out for some one to deliver him.

Those who in the name of the Modernist Christ pit their pseudo-science against the "miraculous," the "supernatural," may some day succeed, as they have not yet, in presenting to the world a lucid picture of a Christ who is purely human. But if, and when, they thus succeed, they will find themselves confronted with a miracle more stupendous than any they have destroyed, namely, this: that while their Christ may satisfy their minds and their "scholarship," the Christ of the Gospels and the Creeds, the Christ born of a Virgin, the Word made Flesh who suffered, died, rose again, ascended into heaven, sent forth His Spirit, dwells in His Church, feeds men with His Body and Blood, absolves them, inspires them and saves them, is still, by ever-increasing numbers of people, praised and glorified in that for us men and for our salvation He came down from heaven "and was made very man of the substance of the Virgin Mary, His mother."

. . . . .

The foregoing account of the conflict at present troubling the Episcopal Church is written from the standpoint of one who has no "party" affiliations at all, but who believes with heart and mind that Jesus, as He is depicted in the Gospels, is the Christ; that in Him dwells the fullness of the Godhead bodily; that the facts and doctrines set

(Continued on page 16)

# "Let Us Rise Up and Build"!

The Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, "All gone but faith in God," and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting, on February 20th, the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than sixty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is $3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."

## THE NATIONAL COUNCIL

281 FOURTH AVENUE NEW YORK CITY

### BISHOP CHESHIRE'S APPOINTMENTS

(This is a revised schedule. Please note.)

April 6, Sunday—Morning, Weldon; evening, Enfield.

April 11, Friday—Evening, Edgecombe Mission.

April 13, Palm Sunday—Morning, Old Sparta; evening, Rocky Mount.

April 20, Easter—Morning, Pittsboro; evening, Raleigh, St. Savior's.

April 27, Sunday—Morning, Raleigh, St. Mary's.

May 4, Sunday—Morning, Louisburg; evening, Franklinton.

May 11, Sunday—Morning, Raleigh, Christ Church; evening, Raleigh, Good Shepherd.

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Subscriptions to the Southern Florida diocesan paper have been received from every one of the nineteen members of the Church Service League at the House of Prayer, in Tampa, and this for the third year in succession.


## Hudson-Belk Co.

By an almost constant attendance in the Metropolitan Markets we always have the newest merchandise to show.

*Coat Suits, Coats, Dresses, Blouses, Millinery*
*The Newest Silks—Cotton Piece Goods*

*"Silk and Muslin Underwear"*
*Hosiery, Notions, Ribbons, Laces, Yarns*

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RALEIGH, NORTH CAROLINA
**22—Department Stores—22**

**CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA (INC.)**
*President—The Bishop of Virginia. Episcopal Church ownership. Beauty of environment; health; scholarship; culture; Christian idealism*
FOR BOYS
ST. CHRISTOPHER'S SCHOOL, Rte. 2, Richmond, Va., $650.
CHRISTCHURCH SCHOOL, Christchurch P. O., Middlesex Co., Va., $400.
FOR GIRLS
ST. CATHERINE'S SCHOOL, Rte. 2, Richmond, Va., $800.
ST. ANNE'S SCHOOL, Charlottesville, Va., $500.
ST. MARGARET'S SCHOOL, Tappahannock, Essex Co., Va., $450.
LEGAL TITLE FOR WILLS: *"Church Schools in the Diocese of Virginia (Inc.)."*
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For further information apply to the principals.

**S. Isabel Graves, Secretary**
**Virginia Bouldin, Treasurer**

QUOTA AND RECEIPTS FROM ALL PARISHES AND MISSIONS IN THE DIOCESE

CHARLOTTE CONVOCATION

| | Quota | Paid |
|---|---|---|
| Ansonville—All Souls | $ 204.00 | $ |
| Burlington—Holy Comforter | 1,842.00 | 308.62 |
| Charlotte—Chapel of Hope | 150.00 | 25.00 |
| Charlotte—Holy Comforter | 3 180.00 | 175.00 |
| Charlotte—St. Andrew's | 120.00 | 20.00 |
| Charlotte—St. Martin's | 2,634.00 | 490.00 |
| Charlotte—St. Mary's | 100.00 | 29.59 |
| Charlotte—St. Peter's | 7,702.00 | 1,384.00 |
| China Grove—Ascension | 168.00 | 15.95 |
| Cleveland—Christ | 360.00 | 30.00 |
| Concord—All Saints' | 1,164.00 | 67.50 |
| Cooleemee—Good Shepherd | 150.00 | 75.00 |
| Davie County—Ascension | 156.00 | 41.25 |
| Elkin—Galloway Memorial | 25.00 | 4.20 |
| Germantown—St. Philip's | 90.00 | 9.25 |
| Greensboro—Holy Trinity | 3,324.00 | 34.13 |
| Greensboro—St. Andrew's | 1,752.00 | 14.00 |
| Hamlet—All Saints' | 240.00 | |
| High Point—St. Mary's | 1,000.00 | 71.00 |
| Iredell Co.—St. James' | 100.00 | |
| Laurinburg—St. David's | 120.00 | |
| Leaksville—The Epiphany | 588.00 | 400.00 |
| Lexington—Grace | 1,102.00 | 84.00 |
| Mayodan—Messiah | 270.00 | 6.50 |
| Mecklenburg Co.—St. Mark's | 300.00 | 50.00 |
| Milton—Christ | 60.00 | 5.00 |
| Monroe—St. Paul's | 600.00 | 77.90 |
| Mt. Airy—Trinity | 240.00 | |
| Reidsville—St. Thomas | 600.00 | 75.00 |
| Rockingham—Messiah | 816.00 | |
| Rockingham Co.—St. Andrew's | 10.00 | 2.55 |
| Rowan Co.—St. Jude's | 48.00 | |
| Rowan Co.—St. Matthew's | 120.00 | 28.00 |
| Salisbury—St. Luke's | 3,180.00 | 300.00 |
| Salisbury—St. Paul's | 216.00 | |
| Salisbury—St. Peter's | 84.00 | |
| Spencer—St. Joseph's | 25.00 | |
| Spray—St. Luke's | 480.00 | 88.78 |
| Statesville—Trinity | 150.00 | |
| Stoneville—Emmanuel | 21.00 | 3.60 |
| Union Co.—St. Timothy | 48.00 | |
| Wadesboro—Calvary | 1,134.00 | |
| Walnut Cove—Christ | 240.00 | 10.00 |
| Winston—St. Paul's | 3,780.00 | 630.00 |
| Woodleaf—St. George's | 57.00 | |
| Totals | $39,005.00 | $1,585.82 |

RALEIGH CONVOCATION

| | | |
|---|---|---|
| Battleboro—St. John's | $ 368.00 | $ 61.34 |
| Chapel Hill—Chapel of Cross | 1,255.00 | 209.20 |
| Duke—St. Stephen's | 606.00 | |
| Durham—St. Philip's | 5,244.00 | 874.00 |
| Enfield—Advent | 456.00 | 76.00 |
| Franklinton | | |
| Halifax—St. Mark's | 264.00 | 44.00 |
| Henderson—Holy Innocents' | 3,312.00 | 552.00 |
| Hillsboro—St. Matthew's | 1,152.00 | 250.00 |
| Jackson—Our Savior | 240.00 | |
| Kittrell—St. James' | $ 132.00 | $ |
| Lawrence—Grace | 96.00 | 20.65 |
| Littleton—St. Alban's | 300.00 | 50.00 |
| Louisburg—St. Paul's | 600.00 | 20.35 |
| Middleburg—Heavenly Rest | 60.00 | 7.00 |
| Northampton Co.—St. Luke's | 132.00 | |
| Orange Co.—St. Mary's | 30.00 | 15.00 |
| Oxford—St. Stephen's | 1,668.00 | 279.15 |
| Pinehurst | | |
| Pittsboro—St. Bartholomew | 468.00 | 76.00 |
| Raleigh—Christ | 6,675.00 | 1,090.70 |
| Raleigh—Good Shepherd | 5,016.00 | |
| Raleigh—St. Mary's | 1,200.00 | 200.00 |
| Raleigh—St. Savior's | 300.00 | 47.00 |
| Ridgeway—Good Shepherd | 216.00 | |
| Ringwood—St. Clement's | 42.00 | |
| Roanoke Rapids—All Saints' | 1,800.00 | |
| Rocky Mount—Good Shepherd | 3,786.00 | 946.50 |
| Roxboro—Mission | 72.00 | |
| Sanford—St. Thomas' | 150.00 | 25.00 |
| Scotland Neck—Trinity | 1,590.00 | 42.59 |
| Selma—St. Gabriel's | 10.00 | 8.00 |
| Smithfield—St. Paul's | 564.00 | 40.00 |
| Southern Pines—Emmanuel | 300.00 | |
| Speed—St. Mary's | 120.00 | 20.00 |
| Speed—St. Matthew's | 108.00 | 18.00 |
| Spring Hope—St. Jude's | 108.00 | |
| Stovall—St. Peter's | 240.00 | |
| Tarboro—Calvary | 4,000.00 | |
| Townville—Holy Trinity | 300.00 | |
| Wake Forest—St. John's | 60.00 | |
| Warrenton—Emmanuel | 1,438.00 | |
| Weldon—Grace | 948.00 | 79.00 |
| Wilson—St. Timothy's | 2,472.00 | |
| Total | $47,898.00 | $5,051.58 |

COLORED CONVOCATION

| | | |
|---|---|---|
| Charlotte—St. Michael and All Angels | $ 231.00 | $ |
| Durham—St. Titus' | 70.00 | |
| Greensboro—Redeemer | 10.00 | |
| Henderson—Resurrection | 10.00 | |
| Littleton—St. Anna's | 15.00 | 2.50 |
| Louisburg—St. Matthew's | 45.00 | |
| Monroe—Holy Trinity | 42.00 | |
| Oxford—St. Cyprian's | 19.00 | |
| Pittsboro—St. James' | 13.00 | 5.50 |
| Raleigh—St. Ambrose | 237.00 | 2.00 |
| Raleigh—St. Augustine's | 900.00 | 157.50 |
| Rocky Mount—Holy Hope | 18.00 | 9.00 |
| Salisbury—St. Philip's | 5.00 | |
| Satterwhite—St. Simeon's | 13.00 | |
| Statesville—Holy Cross | 20.00 | 3.50 |
| Tarboro—St. Luke's | 150.00 | 12.50 |
| Warren Co.—St. Luke's | 1.00 | |
| Warrenton—All Saints' | 57.00 | 1.00 |
| Wilson—St. Mark's | 85.00 | 21.30 |
| Winston—St. Stephen's | 6.00 | |
| Total | $1,950.00 | $ 214.80 |

Total quota $88,853.00; Total paid, $9,852.10

March 20th, 1924

J. RENWICK WILKES, Treasurer,
Nation-Wide Campaign Fund.

## Tysonism, Modernism, and the Christian Faith

(Continued from page 13)

forth in the Creeds are for men of the twentieth century what they were for men of the first century; that the forthright and positive preaching of Jesus, Lord and God, as the only Saviour of men, and of His Church as the home of the salvation which is in Him, is the hope of the world of men.

The Modernist will, if he is consistent, reject the whole of what I have written, not because he disputes any particular statement made, but because I admit I write from a "standpoint." It is this that he deplores: he admits no *stand* point, but only "points of view." He is an intellectual weathervane, blown hither and yon by every zephyr, "always curious to learn and never able to attain the knowledge of the truth."

. . . . . .

When this pestilent heresy is gone and forgotten, there will still remain in the Church, please God, differences in opinion and interpretation, conflicts keen and hard-fought; but they will be (as in the main they are now and have always been) the honest strivings of loyal men whose aim is to advance and set forward the Kingdom of God on earth, the Gospel of the Word made flesh. There will still be "parties"; there will still be "High," "Broad," and "Low" Churchmen, but they will be *Churchmen*, not "Modernists." They will be intent upon coming nearer together as sharers of the common life of Him in whose service their lives are spent. They will not, in the practical field, be trying to separate this or that particular church or parish from its ecclesiastical affiliations. They will not be found in pulpits preaching that marriage is a contract revocable pretty much at the will of either party. They will not be resisting *all* authority, though they will, of course, continue to debate the nature and extent of authority, and the wisdom or unwisdom of any given exercise of that authority. They will ever welcome to their minds conclusions of genuine scholarship, and weigh seriously its tentative hypotheses. They will, in growing humility and love, be found striving together for the Faith of the Gospel.

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Watch the label on your paper.

## "ISOLATED" STUDENTS

In Ohio our college workers have faced the problem of Episcopal Church students in college towns where there is no local clergyman or where the Episcopalians are few in number.

At a conference of the college pastors of the Diocese of Ohio the following practical suggestions were adopted, which mark a step in the approach of the isolated student:

1. An annual visit of a designated student pastor to the Church students in communities where there is no Episcopal Church.

2. The annual securing by a diocesan official, from the registrars of the colleges in his Diocese, of the names and addresses of all Church students in such institutions; and the sending of a letter by the Bishop or Bishop Coadjutor to each of these students.

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Every church a missionary church, and every parish as far as it is possible supporting a missionary.—Advent Christian Missions.

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A retreat for clergy and laymen is to precede the Kansas diocesan convention this year.